

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MAY 29, 1902.

VOL. IV, NO. 29.

The Presbyterian General Assembly North delivered itself in the following sagacious words on the Sabbath question: "That we strongly reprobate all games and sports, such as card parties, golf, ball games, Sunday photography and social functions, etc., on the Lord's day. That we deprecate the use of the Lord's day for traveling, either for business or pleasure, by private individuals or public officials, notably such as occurred during the recent entertainment of a foreign guest. That we deprecate political conference on the Lord's day, a practice which has become a great and growing evil in this republic, and which has led in some recent campaigns to public political meetings on this day. That we earnestly urge the captains of industry and all corporate officials and employers of labor to safeguard their employes in the day of rest."

These words ought to be read and pondered at the fireside of every citizen, not to say Christian, of this republic. If we lose our Sabbath we are gone world without end.

Before leaving for the Asheville Convention, we promised those of our readers who could not go, to do our best to bring the convention to them in our next issue. To do this we sat bent over our table in the convention hall for about ten hours every day. We saw several others give up the job, but we kept on turning off page after page, and hurrying Uncle Sam off to Jackson with it before we had time for a second reading. When the work was over we were tired out and were half afraid that when it appeared in print, the results would not pay for the labor. When it did appear we felt greatly relieved; and, when the words of good cheer, and even extravagant commendation, began to come in, we began to have a good feeling, as Dr. Gambrell would say "under our vest."

Among the kind things said, we publish the following, as a fair sample, so that our readers may share the joy with us:

DEAR BROTHER: Have just got home and read your report of the convention, and write to say that, it is easily the best report I have read, and that is saying much, for I have read—and—. Nearly a dozen papers come to me, but the report in THE BAPTIST was the most complete of all.

Yours with love,

N. W. P. BACON

Oxford, Miss., May 24th, 1902.

The qualifications for the order of deaconesses, recently established by the M. E.

Church South, are very interesting, which are as follows: She must be 23 years old; must be a member of the M. E. Church South; must have a good English education and good health; must have shown some fitness for the work by general religious activity; must be indorsed by the quarterly conference and the preacher in charge; must pass a proper examination before the Womans' Board of Home Missions; must give two years of probationary service, and study the course prescribed by the board, after which she must have the recommendation of the superintendent of the school.

Her duties are to minister to the poor; care for the sick; provide for the orphan; comfort the sorrowing; seek the wandering; and do any other religious work that she may be assigned at home or abroad. She may retire from the work at any time by giving three months previous notice. No vows are to be taken. These and the black veil will come along in due time though you may rest assured. She will have her hands full.

This body met in annual session on May 14th, at 3 p. m., in the town of Moss Point. Dr. J. B. Searcy was re-elected moderator and B. L. Mitchell clerk and treasurer. The visitors present were Dr. A. V. Rowe, Dr. W. T. Lowrey and T. J. Bailey, representing respectively the Convention Board, the College and THE BAPTIST. The usual committees were appointed and the association adjourned till 8 p. m., when Dr. W. T. Lowrey presented in a very strong manner the claims of the endowment upon our people. Though Moss Point is a child of our mission board, and has been able to stand alone only a few months, yet she went down for \$369.75 on the endowment, with more to follow. The customary reports were read and followed by discussions which had the right ring. The association passed a resolution requesting the next legislature to give us statutory prohibition. Moss Point is already a dry town.

Our work on the coast is growing and hopes are indulged that our cause shall yet become strong there.

Bro. J. R. Johnston, the new pastor at Gulfport, was absent and greatly missed. We had excellent entertainment in the home of Bro. Malcom. We also had the pleasure of visiting the home of Sister Henry and Rev. L. E. Hall, the latter at Scranton.

Rev. B. L. Mitchell is the pastor at Moss Point, and from all indications is doing a fine work.

The Gulf Coast country is enjoying great prosperity because of the great lumber and turpentine industries.

Bro. P. E. Phillips, of Gulfport, said a true thing when he said, "Whoever or whatever a pastor may be, without the co-operation of the membership very little will be accomplished."

The association passed a resolution urging upon the churches the importance of better attendance upon the associational meetings. We find the same conditions generally prevailing throughout the State. Is it true that our brethren have too little interest in the Master's work to give a few days in the year to his business? Moss Point has a good house, 130 members and preaching every Sunday, and a Sunday-school of about 100.

On our return from the Gulf Coast in passing Wiggins we got a glance at the new Baptist Church house, in course of erection and to be completed within a month. In a ride side by side with Pastor Holcomb, from Wiggins to Bond, we got the impression that his work is going forward in a satisfactory manner. That South Mississippi country is a great place for saw mills and turpentine and for water and Baptists.

Pursuant to a call of the Learned church and by their request, a presbytery composed of members from Clinton, Learned, the First and Second Churches of

Ordination. Jackson, met at the First Church Sunday at 4 p. m. for the purpose of examining and setting apart Bro. B. G. Haman, son of Rev. P. H. Haman, to the work of the gospel ministry. W. F. Yarborough was elected Moderator and Hendon Harris Secretary, and T. J. Bailey to lead the examination, which lasted two hours and was pronounced by several brethren of long experience to have been the best examination they ever witnessed. One does not know, of course, what errors the young brother may fall into in the future, but for the present he stands with both feet on the open Bible.

Rev. P. I. Lipsey preached the sermon at night, T. J. Bailey delivered the charge, and the father led the prayer, and the benediction was pronounced by the candidate.

He has been called to the pastoral care of the church at Sturgis and some others in the country around, and will go at once to his work. He is a man of about 30 years, married, and the prospect is bright for his becoming a strong preacher of the gospel of Jesus Christ. Amen!

THE BAPTIST.

\$2.00 Per Annum in Advance.

PUBLISHED EVERY THURSDAY

—BY THE—
MISSISSIPPI BAPTIST PUBLISHING COMPANY,

—AT—
Jackson, Mississippi.

T. J. PHILLIPS, EDITOR AND MANAGER.

When your issue is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, at 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Now for State Missions.

For several months our churches, as a rule, have been making their contributions to Home and Foreign Missions, in the endeavor to get up to the Convention at Asheville out of debt. They were blessed with success, both of the Boards reporting that they were out of debt. It is now in order for us to turn our attention with "might and main" to the work of redeeming the debt now on our State Mission Board. The men who are engaged in the work under the auspices of the Board have not received pay for last year's work, in full, yet, and here it is nearing the first of June. They have had to borrow money, here a little and there a little, so as to keep tongue and buckle together, while the churches were making their contributions for Home and Foreign Missions. In every instance, these mission pastors have taken collections for these above named objects, while their own salaries were far in the rear, and they did right.

But, it is time to come to their relief now and pay them in full; for would it hurt to pay a little in advance, or to enable the Board to have funds enough on hand to pay them as they need it. Nearly all our mission churches have reported splendid revivals of religion during the year; and doubtless all of them will do so before the year draws to a close, which is a great encouragement to the churches to give largely to this important work, and do so now.

Don't let any church in all the length and breadth of the State fail to take a good, large sized collection for state missions, and do so right away. Don't wait until the last Sunday in June to attend to this matter. It may rain, or you may be sick, brother pastor, or may have to attend a funeral, or something else may happen to prevent the collection, or offering to State Missions from being taken.

Pray over it, talk about it, and preach about it, and in every other legitimate and wise way, try to get a good contribution

THE BAPTIST.

May 29,

—just as much as the Lord wants us to give. Let's have no robbing of God this year among Mississippi Baptists. "Will a man rob God?" says the prophet. Will a Baptist rob God? That remains to be seen when the collection hat goes around.

Remember also, that the widow's mite includes all our living; and that when we give the widow's mite, we give all, having nothing left.

Service and Its Measure.

Christ, by word and example, taught men that the highest type of character is to be attained through service. It is an easy lesson to grasp with the understanding, but one far from easy to embody in life. Here is a quotation which fastened itself upon us a few days ago: "Humanity is so constructed that no man will voluntarily serve another." The writer meant that by nature men shrink from becoming servants to each other.

DEGRADING SERVICE.

There is a degrading kind of service in the world. Where individuality is destroyed by service that service is at heart wrong, except in rare cases. A wife or daughter may become a slave to an invalid father and abandon the path of personal growth and independence; and yet we hesitate to pronounce such service anything but heroic. Such it is. It is truly pathetic to see one life so related to another that is reduced to helplessness, as to be compelled through long months and years to abandon the high claims of its own individualism.

But taking that kind of service which brings men into the relation of master and servant, who can have failed to note that such service is often degrading to a fearful degree? In the North the help in the home is usually white girls—some are from Europe, some are born in this country. It is not uncommon to find, among them, beautiful, capable women, women far more beautiful and generous by nature than the housewife herself. It is very well known that women of the same color rebel in taking orders from each other. Here is a fine young woman, who, by force of circumstances, is obliged to be a servant. The relation from the start is shocking to her womanly instincts. For herself, we have always lamented the necessity of such a position, out of sympathy for women in such a position. There is hardly a day in our life that we do not experience pain in view of this loss to some in this our large household of humanity. How often does the servant become a mere convenience! Her claims upon our recognition of rights from God become effaced from our consciences. But sadly too often does the relation she sustains discourage her hopes of personal improvement, and cause her to lapse into an ambitionless state of ignorance, which proves for women and men alike, a state of temptation. The stress of temptation is very great in the ignorant and weak—ignorance is both weakness and poverty.

We might illustrate the same thing, in pointing out the degrading influence of cer-

tain kinds of service common among men. One man is master of another. If this relation tends to destroy the individuality of the employed, it is degrading. The spirit of enslaving is in us all. The strong dominate the weak, and would master the weak everywhere, but for religion and resistance on the part of the weak.

SERVICE IN LIFE NECESSARY.

"No man liveth unto himself," is a truth capable of wide application. The strongest life is a product of relationships. Social life may become too complicated. It is so in the great cities of our land. Here the individual is lost sight of. At the same time social life may be too simple, through lack of ties binding us to humanity in its largeness. We, most of us, grow by contact with our superiors. Somebody must serve in life. Somebody must plough the ground, plant the seed, till the crop, and gather the harvest. Somebody must take orders from the man of experience and wisdom. Somebody must suffer alone, not knowing how to get rest by so much as changing the burden from one shoulder to the other. "In the sweat of thy face thou shalt eat bread, till thou die." In that tender scene by the Lake of Gennesareth our risen Lord said to Peter, "Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." The mastery of the strong over the weak was illustrated in Peter's case. Accommodating the thought of Christ's words to the matter before us, we know by experience what it is to suffer the pain of limitation; for service usually implies self-denial, labor, pain. If it be prolonged, it carries all these. We do not conceal the fact that self-denial, labor, and pain may be, and are, accompanied with joy. We are capable of suffering and rejoicing at the same time. The Philippian jail with its dungeon and stocks, failed to repress the Christian joy of Paul and Silas.

Some must serve; some must suffer. It is a law of life. There is a most suggestive passage in Isaiah's prophecy: "But thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." (Is. 43:24.) God speaks of himself as being brought into the relation of a servant on account of sin. So clearly has the law of service been written on our hearts, that we regard with a sense of disgust the person who will not serve in any place. Humanity, we are persuaded, has so large a claim upon us that no one can escape service and say, "I am innocent." Somehow we feel that we bear humanity's burden toward a distant goal, and that he who withholds his help is unmanly and untrue.

And even those who are placed in positions of deepest trials, where life is "drudgery" may, if they will, rise superior to limitations and pluck a flower out of the thorny environment of their labors. For God himself who said, "In the sweat of thy face shalt thou eat bread," also said, "I will not leave thee nor forsake thee." For

1902.

ease and pleasure certainly tend to conceal God, while labor tends to make us find him.

THE MEASURE OF SERVICE.

Seeing that we must serve, or fail, what is the measure of service? What are we responsible for, in the matter of service? Here is the point at which we fail. We are content with less than we should be. Our service is too aimless and fragmentary. We are too often controlled by our feelings in this matter, and too seldom controlled by our judgments. Jesus clearly gives us in the parable of the talents (Matt. 25) the measure of our responsibility: We are to be absolutely faithful to the trust committed to us, using that trust for God. A man is responsible for what he can do, availing himself of every means placed within his reach. Responsibility is measured by ability both personal and available. You may not be able to do a piece of service. God is ready to help you do it; hence your responsibility demands that you include Divine help in your efforts to serve.

Notes and Comments.

"To Christ, and not the font," is where the children ought to be brought.

President Roosevelt was a distinguished visitor and speaker before the Northern General Assembly.

The young King of Spain had not been crowned but a day, when a "plot" to take his life was discovered in time to prevent it.

The United States has made good her promise to Cuba, and done what no nation of earth thought she would do—turned over the reins of government to the Cuban authorities.

"Judicial," "courts," and "appeals," are very familiar words in a Presbyterian General Assembly, but are never heard in a Baptist Convention or Association. Jesus Christ is our only law maker.

It is to be hoped that both of the "General Assemblies" will give heed to John Calvin.—*Presbyterian Standard.*

It would be much better if they would give more earnest heed to Christ and his teachings.

At least 30,000 people have been killed by the volcanic eruptions in Martinique, which is worse than Pompeii and Herculaneum, when old Vessuvius threw herself unannounced upon them in a night, while they reveled in sin and the debaucheries of Bacchanalianism.

Mr. Carnegie has proposed to pay back the \$20,000,000 that were paid to Spain for the Philippines, if the President will call the American troops home. But the troops cannot come home now. The question long ceased to be one of money. There are still some things that money cannot buy.

THE BAPTIST.

3

The all absorbing question before the Dallas Methodist Conference is the "war claim." It occupied the first two weeks of their deliberation almost exclusively, and has engendered much bitterness, and is not settled yet. They ought to wash their hands of the whole business by turning the money back into the hands of the U.S. government.

In assigning the "commissioners," or delegates, to their homes in Jackson during their attendance on the General Assembly, the local committee assigned them for the most part "two and two" in a home—one ruling elder and one preaching elder—that is, one layman and one preacher. The reason for the same being, that they would be sure to have some one to take part in the family devotions, which is by no means a bad idea.

The Methodist Conference at Dallas will elect at least two new bishops, anyhow—just as we have been saying all along—and maybe more. Bishops Hargrove, Granberry, and Fitzgerald will retire because of old age. They will also establish the "order of deaconesses," and Dr. Boswell, of The Advocate, thinks that in four more years, they will have progressed fast enough to establish the "order of elderesses." They have some "elderesses"—women preachers—already. But "elderesses" are just as Scriptural as bishops are, when you spell it with a big "B."

A man once was afraid to become a Christian, for fear that he would disgrace the cause by doing wrong. He loved the "theater" and was afraid he could not give it up. He was gloriously converted and joined a church and went to work. About a year afterwards his pastor asked him how many times he had been to the theater; and he had not so much as thought of the theater to want to attend it, so busy was he with the Lord's work. How is it with you, kind reader?

In the days of Job the devil thought that a man's religion was measured by the amount of property he possessed, and when that was gone, his religion was gone. Having failed in this notion, he announced that a man valued his life above his religion, and the Lord straightway proved him false by letting Job fall into his hands, to be afflicted all but unto death—and in the midst of his afflictions Job stood firm and blessed and praised the name of the Lord. And there are many who do the same today. Yes, there are things that money cannot buy.

We once heard of a pastor who had been preaching at one church for two or three years, and had not preached a sermon in all that time, save as he got the text from Paul's writings. Surely such a brother needs to be reminded that there is a John as well as a Paul, and that there is an Old as well as a New Testament, and that Christ can be found in Genesis as well as in Romans or Revelation. Let our preach-

ing cover all the Bible—and our people will grow upon our ministry much faster. Corn is good; but an ox wants some fodder and grass along with it—his nature demands it. It is even so with the Christian.

Silver Lining.

It is said: "Every cloud has a silver lining." I was happy last week and Tuesday of this. I went to the homes of nearly all Concord's people last week, and Tuesday we packed a box, and now Bro. Foster has written: "Dear Bro. Phillips: Yours with \$2.75 more, (had already handed \$10) from Concord, together with the splendid box from your good people, valued at \$23, came duly to hand. It has been an immense help. All join me in sending most hearty thanks to all the kind friends who participated in this treat. May blessings rest upon all, etc."

And our joy stands above the top of the cup. A little more, and there would be waste.

I have been asked twice since we sent this box: "Bro. Phillips, when will we send another box?"

Christ said: "In as much as ye have done it unto one of the least of these, ye have done it unto me."

It is in Christ and Christly deeds we find the "silver lining," and the clouds clear away, or are not nearly so black.

I wonder who else—other churches—would like a full cup? The way is clear—chime in!

J. E. PHILLIPS.

April 11, 1902.

A Criticism.

I would like to notice one thing in the remarks of Bishop Thompson, as quoted by you, and also to criticize just a little, your criticism of the Bishop, if you do not object. The Bishop says, referring to the Episcopal church:

"The church has the right to be here, the right to say and assert itself. She is neither Methodist, Presbyterian, nor Baptist, else those respectable sects would not have left her to Methodize, Presbyterianize, Baptistize," etc.

The Bishop evidently thinks that the Methodists, Presbyterians, and Baptists, came out of the Episcopal church. But I notice that he did not tell us where that very large body of people came from that call themselves Catholics.

What I wish to say in regard to your criticism of Bishop Thompson, is this: I think you make the Baptists too young. You say, "we know the day and the cause, that the Episcopal church came out of the Roman Catholic church. Baptist churches had been in existence for eight hundred years, before the Episcopal church had been conceived."

Now if I am not mistaken as to history, it was early in the sixteenth century that Henry the Eighth established the Episcopal church, the Church of England. If I am correct, that would make the Baptist ante-date the Episcopal church about fifteen hundred years, instead of eight hundred, as you have it.

J. R. SAMPLE.

To the Children.

NO. XV.

DEAR CHILDREN:

Having regained my health, on the 2nd of June 1862, I left home to join the army. This time I decided to go to Mobile, Ala., and join the 27th Miss. Regiment-Inf. I shall never forget that home leaving—the tears, the good-byes, the God-bless you. I tried to be brave and smile as I rode away waving my hand in a parting adieu to the old home, but after I had gone a little distance, the gathering clouds of sorrow could be no longer restrained. The swelling emotions of my heart had to be relieved; so I bowed my head on my horse's neck and wept like a child. After this outburst of grief, my feelings were more composed, and as the sun was shining bright on that lovely June day, I rode on cheerfully towards Grenada where I expected to take the train for Mobile. I dined that day at Troy, about six miles from Grenada. The man with whom I dined that day, was killed some years after the war; and his wife, with the corpse stayed all night at my house on the way to the burial. The old town of Troy is now a part of a plantation and negro quarters.

After getting to Grenada, I was mustered into service and given transportation to Mobile. I then went to the depot to wait for the train. At the depot I found quite a number of sick soldiers that had been sent from Corinth to Grenada. Some of these soldiers were in box cars; so I got into one of these box cars and began talking with one of these men. He told me that his home was in Texas, and that his Lieut. had gone up into town to secure quarters for them. He seemed to think that he was not receiving proper attention, but said, that he had an uncle in the eastern part of this State and he knew that if he could get to his uncle's he would be all right.

I became very much interested in this pale face boyish looking soldier and asked him in what county his uncle lived? He replied: "He lives in Itawamba County."

"In what part of the County?"

"He lives in Guntown."

"What is his name?" I asked. "I too have an uncle living in Guntown."

He replied: "His name is Dr. Knott."

"That is my uncle's name," I answered. When I said this, he rose up quickly and met me with extended hands while the tears were streaming from his eyes. Sure enough, he was my cousin. We had never met before. We never met again.

In a short time the South bound train came in, and I boarded it enroute to the beautiful bay city. I got to Mobile sometime the next evening. At the time I left home there was but little money in the country; so I had only one dollar and a half to buy something to eat on the trip. When I got to Mobile I did not have a cent.

I was informed before I left home that the 27th Miss. Reg. was stationed at Mobile, but what part of Mobile was the

question that puzzled my young mind. I enquired for the quarter-master's office, and when I found and went into the presence of that august uniformed personage I was so embarrassed that I forgot the number of the regiment and in answer to the curt, "What do you want sir?" I replied, "Can you tell me where the 29th Miss. Reg. is?" "Yes Sir, it is in Chattanooga, Tenn."

Children, my feelings can be better imagined than described. Just think of a "Youth to fortune and to fame unknown" "with a rustic woodland air" hundreds of miles from home, without a dollar, without a friend, without an acquaintance to sympathize with.

UNCLE GEORGE.

Cascilla, Miss., May 16, 1902. (Heb. 13-2).

The Life of Christ. A Sketch.

BY A. J. AVEN.

PART VII.

The Perean Ministry—Continued.

Healing of the Man born Blind. John 9:—When the disciples asked Jesus who sinned that the man was born blind, the Lord replied that no one, but that this had come about in order that the works of God might be made manifest in him. Christ then taught the disciples that He must work the works of Him who had sent Him, and at once proceeded to heal the poor man. This created quite a commotion among the neighbors and they wanted to know where Jesus was, but he did not know. The Pharisees, as usual, found fault with the work, because He had healed the man on the Sabbath. When they had called the man the second time, and commanded him to give glory to God, that the Man who had healed him was a singer, the man replied, whether He be a sinner I know not, one thing I do know, whereas I was blind, I now see. When the man persisted that no man could do what Christ had done for him except he be from God, they cast him out. Jesus heard that they had cast him out and in conversation revealed the truth to him so that he believed on Him and was saved.

The Good Shepherd. John 10:1-21. "A new and beautiful light is thrown over this" passage "by keeping in mind the close connection between this" passage "and the" one above. "The Pharisees, who held the place of Shepherds of God's flock, were not true Shepherds. They had not entered by the door. Like hirelings, they neglected the sheep and sought their own advantage and not the good of the sheep." The blind man had been driven out of the fold, thus showing their false claims of being the true leaders of God's people. How appropriate it was that the Lord should set forth this true picture, bringing out in bold relief the true and the false. In this beautiful parable Jesus taught who was the true leader, and that He Himself was the One to whom all prophecy had through the ages been pointing; that He was in favor with the Father because of the great sacrifice that was

soon to be made.

There arose a diversion again among the Jews. Many said that He had a devil, but others thought that, such work as causing the blind to see, was not the work of the devil."

Christ at the Feast of Dedication. John 10:22-42. The Feast of Dedication, a festival which was instituted "to commemorate the purging of the Temple and rebuilding of the altar after Judas Maccabaeus had driven out the Syrians B. C. 164" was celebrated in the winter, and made in the same manner as the Feast of Tabernacles, "with the carrying of branches of trees and with much singing." It was to attend this festival, we now find the Lord. The Jews came around Him, insisting that He should no longer hold them in suspense, but that He should tell them plainly whether or not He was the Christ. Jesus replied that His works were His witnesses; that they did not believe because they were not of His sheep; that His sheep heard His voice and followed Him; and that His sheep should never perish because no man could pluck them out of His Hands; that His Father who had given them to Him was greater than all, and that no one could snatch them out of His hands; that He and His Father were One. When the Jews heard these words they took up stones to stone Him, but Jesus asked for which of the good works they were going to stone Him? They disclaimed that they were stoning Him for anything save blasphemy. Christ again called to witness His works. After this controversy with Jews, Jesus went His way again beyond the Jordan, into the place where John was at first baptizing, and there He abode. And many came unto Him, and they said John indeed did no sign, but all things whatsoever John spoke of this man were true.

After Thoughts From a Pastor's Study.

In all the mighty sweep of history, there is no other institution so unique in its meaning and mission in the world, as the church of our Lord Jesus Christ. In the fulness of time and in fulness of human need was she instituted by the God of heaven to reflect His glory in the earth and answer to the cry of the soul. She is the custodian of the truth, the gospel of salvation, and she is faithful to her mission only when she is jealous of her trust, and true to her work when she is sending it to all the nations of the earth.

The Church is built upon the foundation of the apostles and prophets. That means, that Christianity is a system of doctrine to be believed and lived. This system and doctrine find their best, broadest and deepest embodiment in what Christ did and taught. A single doctrine of Christ, an ordinance or ceremony is but a part of the whole truth; hence a person or a church holding and practicing only a part of the truth, can never reflect the great light of Christ as He designed His Churches and people should.

Christ was infinitely rich in mercy and we catch the fulness of this thought, only

as we see it in the provisions of His free grace, when He provided salvation for a lost world. Here is a draft, not upon the resources of nature, but upon the heart of God. God's infinite love for a lost world, provoked Him to extend infinite mercy through the gift of His Son, thereby making reconciliation possible. It is now possible for God to be just and justify the ungodly; not because of any worth or merit within them, but because of changed conditions and relations wrought in the soul through free grace and mercy extended to the world in Christ Jesus.

The churches of Jesus Christ, was designed to be God's holy habitation. When ever and wherever this thought is fully grasped and translated into life, into holy living, it will solve many questions otherwise of a most difficult and perplexing character. It will invest the services of the church, and work performed for the church, as well as the gifts to the church, with a proper sacredness and reverence of which they have well nigh been robbed in this frivolous and materialistic age. It will clothe the men and women with such a spirit of humility that they will not gage their support of the church or services rendered for the church by mere likes or dislikes, but by their obligation to God. We hear a great deal now about extension, because it has to do with numbers, figures and statistics. We are greatly encouraged by numbers, by the extension of the church's work in the fields at home and abroad, and in all this we say, Amen, for it is in accord with God's expressed purpose that His kingdom should be extended unto the uttermost parts of the earth. But sometimes we are made to wonder, if in our zeal for the extension of the kingdom, we do not neglect the idea of growth in the individual and church life at home.

Christ came that we might have life, and that we might have it more abundantly. He is the source of all Christian life, and to have more of Christian life, love and growth is to have more of Christ. This is the need of individuals and churches today; not a different life, but a more intense life, not a different kind of grace, but more of the same grace.

"Grace first converted the way,
To save rebellious man,
And all the steps that grace display;
Which drew the wondrous plan."

J. S. EDMONDS.

Monroe, La., 318 Wood and Catalpa St.

The Oxford Bishop Visits the Diocese of Bishop Butler.

DEAR BAPTIST:

I have been to Natchez. I had no idea what a treat the Fates had in store for me. I had a glimpse of the splendor of a bygone civilization, such as I could have gotten nowhere else. As I looked almost with awe, upon some of those ante-bellum mansions and strolled through their musty corridors, I felt as though I were living in a past age. But don't get the impression that Natchez is not up-to-date and thoroughly progressive.

The purpose of my visit was to assist my good friend, G. B. Butler, in a "meeting of days."

The meeting was to me a disappointment, so far as the ingathering was concerned. I had expected in a city so large, much material to work on, but such did not attend the services. However, the Lord added to the church a few of "such as were saved."

The brethren were very kind in their expressions of appreciation of the meeting, and showed their appreciation in a very substantial way.

A great work is being done for the Baptist cause in that city by the godly and consecrated Butler. If ever I saw "the right man in the right place," it is G. B. Butler at Natchez. The Baptists of this State owe this man of God a debt of gratitude for resisting the appeals of more pleasant pastorates and remaining by our cause in Natchez. And if our State Board does not render the Natchez saints substantial help in remodeling their house of worship, they will fail in what is, to one who understands the situation, manifestly their duty.

I don't see how our Board could spend a thousand dollars more wisely, or where it would bring in a greater revenue, than upon the Natchez church house. They need it, they deserve it, and it will declare a good dividend some day.

If stronger churches will just let Butler alone for the next five or six years, he will accomplish a work there of which the denomination will be proud.

He and his brilliant, handsome, and tactful young wife, are attracting to our church there, a class of people not heretofore generally reached. God has greatly blessed Butler with one of the very choicest young women for a wife, and he is quite conscious of the fact and fully appreciates her.

I am greatly encouraged and delighted at the progress of the Baptist cause in that Catholic-ridden city. Brethren of the Board: Stand by Butler and the Natchez saints and see that they have a house commensurate with the dignity of our great denomination. The people of Natchez haven't had a very exalted opinion of the Baptists, but Bro. Butler is rapidly assisting them in revising their opinion. But he needs an attractive house.

N. W. P. BACON.

Oxford, Miss.

A Great Magazine.

The Homiletic Review for May is now before me and I am fully aware that this greatest of all homiletic magazines needs no commendation from me. I write not to commend, but simply to call attention to its merits. It is divided into sections as follows: review, sermon, helps and hints, pastoral, editorial. Each of these divisions is teeming with the best things possible in its line, neither money nor talent are spared to make each one the best possible. I will mention a few of the good things in the list of contributions: "The Preacher's Relation to the Socialistic Features of the

Day," by Dr. Joseph Parker, of London; "New England Preachers As Tested by Time," by the late Joseph Cook, LL. D.; "The Debts Parents Owe to their Children," (sermon) by Newell Dwight Hillis. Our own inimitable Wayland Hoyt still writes the prayer meeting topics; this division alone under this masterly hand is worth the price of the magazine.

This is the one, and only magazine that will keep the reader in touch with the times in homiletic matters. The editors are strongly conservative and speak boldly for the truth as opposed to fads and fancies. Funk & Wagnalls, Publishers, New York. \$3.00 per year.

W. JAS. ROBINSON.

Grenada, Miss.

Some Questions From Banner.

Please answer the following questions and oblige:

A church has no pastor, and at a regular conference, appoints a committee to correspond and secure the service of some preacher and report. But before the next conference some brother wrote a brother, and invited him to be present and preach. These parties made him moderator, thereby cutting off a full and free discussion of the matter. They then made an effort to elect him but failed. The regular conference was closed. No notice that any further conference would be held. On Sunday evening there was some riding done to get the brethren to come and help elect that night. A conference was called by these brethren, made their man moderator and elected him, he receiving 20 votes out of a membership of 71. Do you think it the right thing to do to resort to such means to secure their favorite man? [No.—Ed.]

2d. Was it legal, or according to Baptist usage, it not being the regular time, to call a preacher, and after the regular conference had closed and the church had no notice that an election would be held that night? [No.—Ed.]

3d. Do you think it would be best for a preacher to accept the call under such circumstances? [No.—Ed.]

J. A. POWELL.

A Difference.

DEAR EDITOR:

"Pessimist" and I, in viewing "A Revival Needed," evidently occupied very opposite standpoints. I saw nothing in the paper to call out such an unbrotherly attack. It seems he did. I didn't understand "Hopeful" to condemn, in a wholesale way, the making of debt as "Pessimist" seems to have done; but to deprecate the unjustifiable creation of debt to keep up with the procession and the careless and criminal neglect or failure to pay, which, as he correctly implies, is too common. With this view of it I declared my endorsement and see no reason to change.

Yours for fairness,

P. A. HAMAN.

Send your order right along for "The Deophard's Spots." Every Southerner owes it to himself to read this really great book. Price prepaid \$1.50,

Perils of Worldly Riches.

The perils of earthly riches are numerous and grave. How hardly shall they that have riches enter into the kingdom of heaven," says our Lord. The child of God upon whom fortune smiles needs your sympathy and your prayers, for he has sore temptations to overcome and conflicts many. Of the number of evils which attach to earthly riches and injure the possessor I mention one, and that is:

Lack of sympathy for the poor and needy. There are no worthy exceptions, but the rule is that rich men are not really charitable from a true standpoint. They may give large sums for material improvement and for educational interests and the like but when the cause of the poor and needy is considered they are sadly wanting. They are not in touch with this class of struggling humanity.

Take for example the several millionaires of our country who have given millions for founding, equipping, and endowing educational institutions and for public libraries; all good things, but when did you read that one of them gave large sums for founding orphan's homes, widows' asylums and for feeding and clothing the destitute thousands? I have been reported of one of them that he remarked that one had about as well throw his money into the sea as to give it to poor and needy people. This about expresses the feeling of the rich for the poor. Why should we wonder at this when we consider that the rich are not in touch with the poor, and herein lies one of the greatest perils of earthly riches. Not to be in touch with the poor is not to be in touch with Christ. "I was hungry and ye fed me not; I was cold and ye clothed me not," etc. "Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." I John 3:17. We feel and express pity for the poor. We ought to feel and express pity for the rich, for great and serious are the perils of earthly riches.

The prayer of Agur may be regarded as a wise one. "Give me neither poverty nor riches, feed me with food convenient for me, lest I be full and deny thee and say who is the Lord; or lest I be poor and steal, and take the name of my God in vain." Prov. 30:8.

O. D. BOWEN.

Ellisville, Mo., 1902.

The Delta.

In writing of the Delta it is hard to determine just how much or how little should be said. Of the vastness of the field and of the unknown possibilities of the work here it is difficult to write. This we know, it is a vast sweep of the richest and most productive soil to be found in any part of our country. It is traversed in all directions by railroads and the people are waking up to its value and they are coming to share in its abundant harvests. Cotton is king here and the African brother is indignant to the end. The negro and the white are boon companions and they make the cotton. It is said that sometimes a half

bale to the acre is left to enrich the soil for the next crop. It can't be gathered. Now, as stated in a former article, growing towns are scattered all over the Delta. The people are coming and they need the Gospel. "The harvest is great but the laborers are few." Greenville, the metropolis of the Delta, is now pastorless. Leland has as its shepherd the consecrated and laborious Barnett. He still has "standing room" but the people are pressing the highway that leads to Zion. A noble people and a worthy pastor live here.

Anguilla has a worthy collaborer in the person of E. E. Smith. To give himself ample room he scatters himself around from Dan to Beersheba. A true yoke fellow is Smith. Indianola has the wide awake Mobberly. He and his people are doing a noble work. He has been on the field but a little more than a year but he has the reins well in hand. The writer and E. T. Mobberly were in adjacent fields in Louisiana, and he said he is a faithful minister of Jesus Christ. Itta Bena and Belzona are pastored by the handsome bachelor pastor Gregory. This statement is for the information of the young lady readers of THE BAPTIST. He ought to be captured and bound over to love and cherish some sweet woman so long as they shall live. His work is well in hand and the Lord is prospering him.

Cleveland and Ruleville with Leherston thrown in for good measure is the field of J. R. G. Hewlett. He is happy and the Lord is blessing the work of his hands. It was the writer's privilege to worship with his people. A. B. Hill is at Shelby, Jones' Bayou and other points. He is taking hold of the work and bringing things to pass. A day spent in Clarksdale led on by the tireless White was greatly enjoyed and was profitable for THE BAPTIST. This is a good town and the Baptists have an excellent house of worship and from all that could be gathered the few are bearing the burden and heat of the day. Within this town are a good number of Baptists who have not identified themselves with the work and who could make the church blossom like the rose if they would. The Bishop is toiling, and praying the Lord to bring them into the "help of the Lord." From all these brethren the writer received uniform kindness and valuable assistance in placing THE BAPTIST in the homes of the people. For which he is grateful.

Two days up and down Jones' Bayou revealed the fact that all the Baptists haven't gone to town. From Boyle to Sunflower River, a distance of twelve miles, ten new names were added to the list of readers. Nearly every house was the home of a Baptist. The horse and buggy for the trip was furnished by Bro. D. O. Ringold. The Bishop held the lines up to Boyle. A night in the home of Bro. Barrett, and the writer held the lines while Bro. Hill went to look after the widow and orphans of the pastor. On the banks of the beautiful Sunflower, neighbors and friends had gathered to enjoy a fish-fry. Space forbids relating how much this scribe enjoyed it all, especially the "spring chicken."

O. M. LUCAS.

The Whole Truth Unmixed.

BY E. E. SMITH.

It is a strange and sad fact that many people can see the need of believing and teaching and obeying truth as it is in natural science and in all business transactions, but these same people cannot or will not see the need of learning and obeying Divine Truth. It must be admitted that the Bible is a book of truth, and that all the truths revealed are in harmony one with another.

This being true, the question arises: Whence came so many denominations, each one holding fast to doctrines that loudly contradict some doctrines held by all the others.

As agreement in a few things cannot constitute the "oneness of faith," it follows that every church member on earth stands excluded from every other church because he is a heretic in the eyes of every other so-called church.

What would you think of your druggist if he should change the doctor's prescription and send half to one patient and the other half to another? No land owner in the State would have a correct title to his lands if the surveyor had taken out some links from his chain.

Where is the county clerk who would expect to be re-elected after he had wilfully changed some of the records?

Thus you see how important the whole truth, unmixed, is in temporal things, and how the world severely condemns man or woman who in any way attempts to change the truth. As the soul is worth more than all temporal things, so he who in any way changes God's truth, the Divine prescription for the sin sick soul, has committed a great crime against the Author of truth.

What a great blessing it would be if all our preachers could say what Paul said to his brethren: "I kept back nothing that was profitable unto you, but have showed you and have taught you publicly and from house to house. Wherefore, I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Our Savior said to Pilate: "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Solomon exhorts us to "buy the truth and sell it not." There are many in this age who sell the truth, some by retail, others by wholesale.

We must not only hold fast to the truth ourselves, but we must "in meekness instruct those that oppose themselves if God peradventure will give them repentance to the acknowledging of the truth."

It is not enough that we tell sinners the way of life. We are to teach them "all things" about the church and world-wide mission work.

Many preachers put themselves in a strange attitude by professing to love God's moral truth, when they refuse to love and teach the positive commands of

our Savior.

It is a noble spirit that prompts the patriot to take up arms in defense of his country, but after all, the real test of the true soldier is, whether he will obey in every battle, the orders of his general, and encourage others to do so.

The Baptists have, from the days of Christ, been a peculiar people, because they have clearly taught the whole truth, both as to how the sinner is saved and what he must do after he becomes a child of God.

All who would give proof of their loyalty to Christ must render moral and positive obedience to every command.

If you believe in the doctrine of "forgiving one another," then you must yourself forgive all who need it.

Those who believe in pastoral support and world-wide missions, cannot prove their faith if they do not pay and give according as God prospers them.

There is not a medical college in the world that would give a diploma to a physician if they knew this man was going to give medicine to suit the taste of his patients, rather than their needs.

We have in God's truth the true and only remedy. We must publish, without adding to or taking from this Divine prescription.

The Lord will be responsible for the effects of his truth.

Let us preach in love to saints and sinners.

It is a false friendship to see any one make religious mistakes and not try to convert them from the error of their way.

It is Christlike to teach people "the way of the Lord more perfectly," though it brings a storm of persecution.

From Texas.

MY DEAR BRO. BAILEY:

Dallas, and almost every other town in Texas, feels a little lonesome now, since the reunion is a thing of the past. It will perhaps go into history as the largest meeting the representatives of "the lost cause" have ever had, or will ever have, till the grand reunion above. Until the reunion, I did not know the people of Texas had so many cousins in the old States. It now appears, we have a lot of "poor kin" over there, who took the advantage of the low rates and came to see us. Of course we smiled and were mighty glad to see them, and we asked them to come to see us again when they could get off, and they asked us to come to see them sometime, then we shook hands and bid welcome to each other's departure. We are now, of course, a little lonesome.

During the reunion Dallas got herself on a high dike, all dressed up in streamers, bunting, and flags of various kinds; so much so, she found it necessary to come down from her lofty perch by degrees, so when "the old boys in gray" left, then came the cotton seed crusher men, who entertained the town for quite a little while, talking "oil," not the kind we get out of our wells at Beaumont and other places,

but the kind these men squeeze out of cotton seed. When these crusher men went back home, carrying with them whatever advanced ideas, obtained in the art of getting better oil and more of it out of fewer seed, as I suppose this was one of the things they desired to discover, then Dallas was invaded by the general Methodist Conference, which will remain in session the larger part of the month of May. So after the adjournment of this meeting, Dallas will have swayed down to something like her normal size; thus giving the few chickens which may be left a chance to replenish their decimated ranks.

Matters in Baptist ranks are moving on in the usual way. A general and vigorous effort has been made in all "the co-operating" churches to raise a large collection for Home and Foreign Missions, and no doubt, the result will be reasonably satisfactory.

The impression has gone out that this will prove a satisfactory year, in all six of our denominational schools in Texas. The prospects of enlarged patronage brighten as the years come and go. We trust the \$700,000 now invested in our Baptist schools in our State, may, at no distant day, be supplemented to a million dollars, and not less than three thousand of the bright boys and girls of Texas may attend these schools annually, in order to be trained in head and heart for greater usefulness in the Master's work.

The approaching Bible summer school in Baylor University promises to be well attended. Some distinguished educators and Bible scholars from a distance, are expected to take leading parts on the program, as a supplement to the teaching force of our own superb home talent.

A series of meetings in the First Baptist Church, McKinney, in which the pastor, Dr. E. E. King, was assisted by Bro. J. M. P. Morrow, closed recently with forty-three additions to the church.

Before closing, I want to say, perhaps no other person, outside of Mississippi, reads THE BAPTIST with greater pleasure than I do. Its face grows brighter and its expressions more interesting with each succeeding number, and I trust it may ever be thus.

I am yours cordially and fraternally,
A. J. FAWCETT.
Farmersville, Tex., 1902.

Way Notes.

After my last to you, seated in my buggy behind faithful old Charlie, I started southward, via McComb—the town of Sibley and Pugh—thence to Fernwood, midway between McComb and Magnolia, thence on to Magnolia, the home of J. E. Thigpen, and from here to Chatawa, a "milling town," as is also Fernwood, where on the first Sabbath at 11 a. m., I greatly enjoyed preaching the Gospel to a choice little congregation.

From here I went to Osyka, the most "southerly" town in the "grand old dominion" of Mississippi, where our Brother Thigpen is holding forth the word of life with good effect to an appreciative and good—somewhat (like the rest of us) good—people.

Thence on to the westward till I reach the pleasant little village of Gillsburg, the home, for almost a score of years of the highly esteemed Schilling T. C. whose good wife was at that time, quite ill.

At this place Prof. Hooper, a solid Baptist and splendid teacher, has been principal of a good school of high grade for about 20 years, for which, by the way, I learned the editor is to preach the commencement sermon, June 8th, next.

From this point, I swept to the north and west, the south and east, in a circle of, say, 30 miles, encircling Jerusalem, a modern Jerusalem church, pastored by Brother Vining, of La. Mt. Vernon was the former home and present resting place of "George and Martha" on the Potomac, but the spiritual home of a number of as noble men and women, ministered to by Bro. T. C. Schilling. Huron, Travis, and Echo, are the post offices of these "diggings."

"Doing up" these parts and returning via Gillsburg, I "beat a retreat" to Osyka, passing County Line Church on the way, whose pastor is Bro. E. W. McLendon, from Smithburg, which church has in the past few years suffered quite a little from the effects of false teachers, who have crept in unawares to spy out the liberty of Christ's freemen, by sowing the seed of discord, in the proclamation of the deceptive and destructive doctrine of "sinless perfection." See I John, 1:8,9, etc.

Reaching Osyka and completing my work there, I hastened on to the eastward, into the church neighborhoods of Mt. Zion and Union—the post offices being Mogul and Gladhurst. The pastors of these churches are Brethren Davis, of Dinan, and Schilling, of Smithburg. Being unavoidably detained, I reached Union church second Sabbath, 11 a. m., just in time to hear the latter half of an excellent sermon by the pastor, Brother (Echo) Schilling. This church has also suffered by reason of the propagation of the doctrine of "sinless perfection," but by the wisdom and faithfulness of the pastor—which is also true at County Line Church—the viper has had its head badly bruised.

From this point—some 15 miles from shore—the line of March, to the tune of "homeward bound" was taken up and before sunset, Charlie Mathis and myself "hove" in sight of the most delightful haven this side of heaven—home—where wife and mother and children stay and pray, while husband and father goes away to work and pray, day after day.

Thus reaching home shortly before eventide, your representative had time to bathe and dust and rest, in ample time to repair, with the loved ones all, to the Baptist meeting house, where a goodly number, with ourselves, had the pleasure and joy of worship and of service, conducted by Prof. W. L. Lowrey, (as only W. T. L. can do), in the interest of the endowment of our college.

But knowing the weakness of my "chief" as "managing editor," to delay the publication of long articles, I will stop.

But first, I must say, everywhere the work prospers and the paper soars aloft, and the paper man is everywhere greeted and treated in genuine Christian style.

Fraternally, J. J. W. MATHIS.

At Clinton.

Commencement exercises at Clinton were opened Friday at 8 p. m. with Preparatory Contest for the gold medal. Rev. J. O. Crawford, from Wayne county, was the successful contestant, and now wears this badge of distinction among his fellows. There were four others in the contest, all of whom acquitted themselves creditably.

Saturday at 8 p. m. the Freshman contest came off. Six young gentlemen participated in these exercises, all doing well, but the prize was awarded to B. W. Griffith, Jr., Vicksburg.

Sunday was a high day. The baccalaureate sermon was preached by Rev. I. P. Trotter, of Hattiesburg, and at 8 p. m. Rev. W. J. Williams, of Hazlehurst, preached the missionary sermon. Both were well received.

Monday, June 1, occurred the Sophomore contest, in which six were engaged. Edgar Godbold, of Franklin county, was adjudged worthy of the medal. These contests were spirited and reflected great credit upon the young gentlemen and the faculty. We did not hear a single sorry speech.

At 4 p. m. a large audience of friends having assembled in the Hillman College Chapel, Miss Della Sample, of Summit, was seated at the piano. A large chorus class then came to the platform and "Ave Maria" was beautifully rendered. There were sixteen items on the program, and the entire program was so well executed as to produce the feeling that it could scarcely have been better done.

The entire exercises displayed great talent on the part of the students and reflected much credit upon Misses Webb and Johnson, the music teachers. The pieces were all played without notes and there was not a single balk or hitch, but a decided success from start to finish.

Monday, June 2, came the contest for the Hailey medal. Five splendid young men contended vigorously for the prize. They all did so well until it must have puzzled the judges to decide who was entitled to the medal. The brilliant L. Money Adams, of Hazlehurst, bore away the shining gold. Had he done it, the other five have no cause for discouragement.

At the conclusion of the contest Prof. Eager, acting president, requested Prof. W. N. Taylor to go to the platform. He went with the submission of a lamb to the slaughter, and in about two minutes time he got out of the most beautiful canings we have seen administered in a long while. The preparatory department gave the cane as a token of their high regard for their retiring instructor. We learn that Prof. Taylor will take charge of the High School at Vicksburg, Miss.

Tuesday morning was the contest for the Trotter medal which was easily carried off by the eloquent J. R. Hobbs. Winning medals is no new thing with him. Such success in his experience becoming commonplace. He is one of the leading young orators of our great State.

Tuesday night at 4 p. m. a large audience was assembled in Hillman College

chapel to witness the Elocution Recital. It was very enjoyable, and a success in every way. The splendid performance of every part reflected great credit upon the college.

One of the most attractive features of all was the fact that the girls showed evidence of having been well fed and all appeared in full dress. This latter especially a thing to be commended among all womankind. A well dressed, but not overdressed, woman is "a thing of beauty and a joy forever." No sensible man admires the semi-nudeness so common among young women. Dr. Johnson deserves all praise for his sensible stand on this matter.

At 8 p. m. came the graduating exercises of Mississippi College. At the moment for opening these exercises, the great auditorium of the college was thoroughly filled by as intelligent looking body of people as one meets anywhere.

Rev. W. A. McComb led in prayer. Paul Holland, B. S., of Canton, delivered the 2nd honor oration on The College Relation. The first honor was divided between L. A. Whittington, B. A. of Roxie, and C. W. Mortimer, of Winona. Mr. Whittington spoke on Man, Inward-Building, Outward-Seeking, Upward-Looking, and Mr. Mortimer on The Kingdom of the Mind. All these young men did credit to themselves and our honored institution.

Twenty-one young men were on the platform for graduation. Prof. Eager, acting president, in very appropriate words, awarded the diplomas. Prof. J. L. Johnson, Jr., of Hillman College, was awarded an A. M. diploma.

President W. T. Lowrey then made some remarks, announcing that the present faculty would remain in tact, and that the Board of Trustees had adjudged it best to keep him in the field another year and Prof. P. H. Eager in the position of acting president.

Capt. W. T. Ratliff, president of the Board of Trustees for more than a quarter of a century, was then called on to say some words. He spoke in highly complementary terms of the excellent work accomplished during the closing year. He extended the thanks of the Board to the President and faculty for faithfulness and efficiency.

The band, called the Italian band, from Vicksburg, furnished the superb music on the Italian harp, the violin and flute.

After this came the Alumni banquet which was a very enjoyable occasion. Some were present who graduated as early as 1856 from this institution.

A Correction.

DEAR BRO. BAILEY:

The statements in THE BAPTIST—first, that I had moved to Wiggins, and second, that I had moved to Sancier, are both misleading. I have, however, moved my family from Louisiana and located at Perkinson, Miss., thirty miles north of Gulfport, at which place my correspondents will please address me henceforth, and THE BAPTIST will please change from Collins to

Perkinson. My time is fully taken up, and I hope to very soon be in line with the progressive Baptists of the State of my nativity in every good work.

I am now conducting a series of meetings in our elegant new meeting house at Collins. Bro. Mat. Riley is presiding over the singers and I humbly trust that great good may be accomplished.

Our Baptist paper is a fine contribution to the brotherhood. May great grace be the endowment of the editor.

T. D. BUSH.

A Correction.

I desire to thank you for the courteous way in which you called my attention to what you supposed was a slip of my pen. What I did write was that this church building "is one of the finest" in the State.

My church here sends me to the Southern Baptist Convention, paying my expenses, and also furnishing a supply for the pulpit during my absence. These are a truly noble people, as the reader will agree.

We had great audiences yesterday. Three united with the church and three were baptized. I wish to endorse what Bro. Sproles says on the subject of re-baptism.

Yours in Christ,

I. P. TROTTER.

Hattiesburg, May 5th.

Ashley.

Have just finished reading Anding's sermon in THE BAPTIST. It is about what I expected from him. Since you promised to give it to us in the paper I have looked anxiously for its appearance. Anding is an "ideal" preacher, at least he is my ideal preacher. I do wish he would write some for the paper, but he is so modest!

I have raised and sent up from my field \$34.95 for foreign missions and expect more to follow. My work is a hard one in some respects but a very pleasant one.

With best wishes for the paper,

I am yours lovingly,

J. C. FARRAR.

Providence.

Last Sunday was a good day with Providence Church, Franklin County. Two young ladies received for baptism and three young men restored to fellowship. A building committee, and a committee on finance were appointed with the view of building a new house of worship. Rev. J. H. Purser of Maharris is the pastor.

A member.

W. J. YOUNG.

Gifts to the Bible Fund.

Children's Bible Day for the Sunday School Board comes the Second Sunday in June, or the last Sunday, as a substitute for review day. The Board has a beautiful and instructive program which is furnished without cost, including supplements with recitations and mite boxes for collections. Money sent either from this service or at any other time, to the Bible Fund of the Sunday School Board, goes for the distribution of the Bible in destitute places,

"The Store That Saves You Money on Everything You Buy."

The JONES-KENNINGTON DRY GOODS COMPANY, inc.

Our Millinery Department.

Now occupies double its former space, and we are showing the swellest and most up-to-date Hats ever shown in Jackson. Visit this department and see the beautiful creations from New York, Paris and our own work rooms. Fine goods, but the prices will please you

Our Magnificent Stocks Are Now Complete.

Our buyers have searched every market in the United States, and the *Vast Exposition of Merchandise* we are now showing would do credit to St. Louis or Chicago. It represents an investment of over one hundred thousand dollars. You are welcome to see this magnificent show of *Millinery, Laces, Embroideries, Dress Goods, Waists, Suits, Skirts, Corsets, Gloves, Shoes and Clothing*. Price and quality are the powers we depend on to secure and hold your trade. Make no purchase until you see what we have and you will **SAVE MONEY**.

The Jones-Kennington Dry Goods Co.,
Jackson, Miss.

We Are Agents For

MCCALL PATTERNS,
W. B. CORSETS,
W. C. C. CORSETS,
WARNER CORSETS,
KABO CORSETS,
Defender Manufacturing
Co's Muslin Underwear,
Sheets and Pillow Cases,
PACKARD SHOES.

Memphis Morning News.

After several vexations, delays, and breakdowns, the new Memphis Morning News has overcome its obstacles and is now issuing a first-class newspaper.

Its local news covers Memphis and special correspondents in all the Memphis territory, and gives the news of this section. Its telegraphic service is superb.

The Memphis Weekly News will appear May 28th and each Wednesday thereafter. Send for sample copies of the daily and weekly.

Joy.

Paul had this "in the cross." If suffering came by this way, it was his joy. If there was an object of admiration, it was "the cross." Glorious, to preach and live "the cross!"

Paul died daily. He had rather do this than crucify Christ. It was better to crucify "Adam." And here was his joy. Joy cometh after weeping (sacrifice).

The seed dies and life comes; and life has gladness. We want gladness. Are we willing to die? We might share Paul's happiness. Ask the brethren to help us in the matter by prayer.

We want "joy" in a good State Mission offering the first of June. Bro. Rowe will preach, and many folks are coming. Don't forget it!

J. E. PHILLIPS.

and the Board adds something out of its business earnings to enlarge the distribution. Every gift has done a work larger than itself and has gone to be a blessing in the name of the Lord. These appropriations have been made for the most part through State Boards in their respective States. During the Convention year just closed the Board gave six hundred dollars to the Foreign Board and nearly six hundred dollars to the Home Board for Bible work in their respective fields.

A person may expend his money in the purchase of Bibles and make distribution of them himself in his own community, or make his gift do larger work by combining it with the gift of others in the Bible Fund. The gift of five cents is combined with the gift of five dollars, and these with others, till the smallest gift goes to the uttermost parts of the earth, and the great chorus of giving swells until heard around the globe. The Bible Fund stands for the Bible work of the Baptists of the South, and gives representation in the Southern Baptist Convention. Through its Sunday School Board as the channel of its operation, the Convention carries forward its own Bible work in its own way, and uses it for the furtherance of its other interests. Its three Boards are all doing mission work and join hands in giving the Gospel to the world.

Its Sunday School Board has become a power for usefulness. Every department of its work contributes to the Bible Fund,

and in turn contributions to its Bible Fund have a strong, reflexive influence upon all its other work. Here as in other things, God has set before our people an open door. This open door means opportunity and responsibility. We should neither lose the one or fail of the other.

J. M. FROST.

Nashville, Tenn.

An Expression.

By the way, I see the re-baptism question is again at the front. Also, it seems that salvation by grace is a new doctrine in some quarters. Down at this end of the commonwealth we preach salvation by grace and good works as the fruits of faith; then we baptize people on a profession of faith in Christ, and do not minimize the ordinance by repeating it. The answer of H. F. S. to Bro. Bacon is very satisfactory, and is not likely to be improved on.

T. C. S.

We again call the attention of our readers to the advertisements of Patton & White, the big Piano and Organ dealers of this city. We wish to keep this firm continually before our readers for the reason that we know so well any dealings they may have with them will be perfectly satisfactory. They handle the best pianos and organs made and carry the largest stock in the State. Their terms are usual y made to suit the customer and we are certain that any person wishing to buy an instrument cannot do better elsewhere.

THE HOME.

Short Talks About Good Health and Character Building.

BY G. T. HOWERTON.

SOME EVIDENCES OF EDUCATION.

When we spend so much time and money, and often precious health, to get an education, it stands to reason that we should want to be able to tell when we have it. There are many signs of it. In the long ago when "learning" was counted education there was probably only one sign, the "educated" must know what the scholasticism of that time considered "learning." He must have the Greek, Latin and Mathematics, but thanks to the new education these signs have changed. Today it is different.

GOOD ENGLISH.

One of the first and best and most important signs of education is ability to speak and write good English. No matter what else one may know or may not know, he must know his mother tongue. Blunders in English are inexcusable. Even the uneducated are expected to know English. True, it has its difficulties, but what is not? Certainly one thing must be well known by the educated. Let that one thing be this one language. It is not required that he be able to use high-sounding words. He may go to bed instead of retiring, get up rather than arise, go to meeting in place of attend church, and rest in place of recuperate, and think rather than ruminate. Yet he is not expected to say, "Where is my hat at? I taken a dose of medicine. There will be preaching at the church. I differ with you on this proposition. I have rather be right than president. There is no doubt but what they will go," etc.

WILLINGNESS TO OBEY LAW.

Obedience is the first sign of progress in civilization. As men become more and more civilized there is less and less of the need of harsh measures to enforce the law. Then certainly we can lay no claim to education until we are willing to be obedient to the powers that be. I know that they tell us that the educated negro is worse than the original negro in the South. That seems to be true, but that does not argue against education. It only proves that what we are pleased to call education sometimes is

not that article at all; for the educated are obedient to law. That training which gives education also gives respect for law; and besides the educated are much more able and willing to work, and there is therefore less excuse for becoming criminal.

GOOD MORALS.

But we should go a step farther and make education give good morals. He who is really educated will not only obey law, but he will obey from the right principles. He will be willing to do right simply and solely because it is right. The truly educated see what is right among men and do willingly what is right.

GENTLE MANNERS.

This condition is an inseparable result you may say of good morals, and so it is; but that condition of feeling which makes one uniformly polite comes with any training which is entitled to the name of education. It is said of Stonewall Jackson that he would raise his hat even when bowing to a friend across the street. The last words of Jefferson Davis were, "Pray pardon me," as he gently refused to take the last dose of medicine offered. Thos. Jefferson was so polite that he drew all the negroes to him and the poor people as well as the rich and learned. Yes, good manners must be an inseparable part of our education and may be regarded as an unfailing sign.

POWER TO SEE THINGS.

Seeing is, in a sense, knowing. Eyes were given to be used, and the truly educated know how to use them. If the Indian could see more than we can he was so much the better educated. If we have closed our eyes, or in any way injured our eyes, we have to this extent interfered with our education. The educated will have the power to see, and to see well, and to see things as they are, and also to tell them as they are seen. Seeing does indeed go deeper than mere sight, but the eyes must be the beginning of good seeing. Mental sight in a large measure is dependent on physical sight. Train the eye to see and you thus train the mind to know.

POWER TO THINK.

There is nothing but thinking makes so. There is nothing but thinking makes it. Whatever is the product of thought. That country or that part of the country which has the most thinkers has also the most things. The power to think, therefore, is of

the greatest value. He only who can think, and think rightly, and think continuously, and think under any and all circumstances, can lay claim to education. Many problems we of the South have not yet solved by thought. By thought we can improve our lands, our homes, our cows, our chickens, our schools, ourselves. It is the business, yes the duty of the school to give us thinkers. It is not so much what we learn from books and teachers that is valuable, but how we learn to think. Let the schools turn out boys and girls who can think and what they know is of little consequence, for all knowledge and the whole world lie open to the thinker.

POWER TO DO.

But after all, doing is the real measure of value. All other things lead up to this as all roads led to Rome. That school or that education which fails to give us the power to do fails at the most vital point. Doing alone manifests to the world the product of thought. I fear it has been too often the plan of the school to hinder doing. Too many school children have too many "Don'ts." Many a teacher has cried out "don't" to John solely because she could not teach him to do what he was running over with activity to do. The power to do is not only a sign of education, but the doing produces education. The coordinating effect of well directed muscular activity has not the weight in the school which it should have. The God-given desire to do something, found in every child in the beginning, should open the eyes of parents and teachers to learn at least one pedagogical fact, and lead us to the thought of liberating the child to do. If educating is causing to know, to be and to do, letting and leading to do is the climax of education.

BELLS

Steel Alloy Church and School Bells. Sent for Catalogue. The C. S. BELL CO., Hillsboro, O.

SPICKARD'S

ONE CENT

HEADACHE CURE

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address

DR. S. SPICKARD,

334 W. Capitol St., Jackson, Miss.



MORE COTTON

to the acre at less cost, means more money.

More Potash

In the Cotton fertilizer improves the soil; increases yield—larger profits. Send for our book (free) explaining how to get these results.

GERMAN KALI WORKS,
93 Nassau St., New York.

DR. TICHENOR'S ANTISEPTIC FOR WOUNDS, BURNS, BRUISES, SCALDS, COLIC, CRAMPS, HEADACHE & NEURALGIA

NEW ORLEANS, LA., March, '99.
There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any inflammation or suppuration.—(Rev.) W. L. Stanton, Sherrouse Med. Co., New Orleans, La.

Caldwell Training School

FOR BOYS AND GIRLS.

Strong Faculty, Location Healthful, Good Board, Terms Reasonable. Morals of our students receive special attention; there is not a drinking saloon in less than seventeen miles of the school. Students are prepared for leading colleges and universities; we do thorough work. School seventeen miles east of Nashville. Number of pupils limited; apply early. Nine months session opens August 18, 1902. Address: W. A. Caldwell, A. M., Prin.; or, J. M. Carver, Sec. and Treas., Mt. Juliet, Tenn.

SUMMER SCHOOL, KNOXVILLE, TENN. June 19-30, 1902.

For the above the Queen & Crescent Route will sell from all points on its lines to Knoxville, Tenn., and return, tickets at one fare for the round trip on June 16, 17, 18, 28, 29 and 30, and July 11, 12 and 13, with final limit August 15. For detailed information, apply to any ticket agent, or to the undersigned.

GEO. H. SMITH, R. J. ANDERSON,
G. P. A., A. G. P. A.,
New Orleans, La.

Dyspepsia Cure.

Walker's Famous Dyspepsia Cure, instantly relieves Dyspepsia, Nervous Indigestion and Constipation in one minute. Cures permanently in short time. Never fails. Sold by mail. Price, \$1.00. Rev. E. H. WALKER, Box 92, Atlanta, Ga.

The Reapportionment Bill.

For the benefit of some who may take no paper but THE BAPTIST, we give below a list of counties in each district:

FIRST DISTRICT.

County.	Population.
Alcorn.....	14,987
Itawamba.....	18,544
Lee.....	21,956
Lowndes.....	29,095
Monroe.....	31,216
Noxubee.....	30,846
Oktibbeha.....	20,183
Prentiss.....	15,788
Tishomingo.....	10,224
Total.....	187,739

SECOND DISTRICT.

Benton.....	10,510
De Soto.....	24,751
Lafayette.....	22,110
Marshall.....	27,674
Panola.....	29,027
Tallahatchie.....	19,600
Tate.....	20,618
Tippah.....	12,983
Union.....	16,522
Total.....	183,795

THIRD DISTRICT.

Bolivar.....	35,427
Coahoma.....	26,293
Holmes.....	36,828
Issaquena.....	10,400
Leflore.....	23,834
Quitman.....	5,483
Sharkey.....	12,178
Sunflower.....	16,084
Tunica.....	16,479
Washington.....	49,216
Total.....	232,174

FOURTH DISTRICT.

Attala.....	26,248
Calhoun.....	16,612
Carroll.....	22,116
Chickasaw.....	19,892
Choctaw.....	13,036
Clay.....	19,563
Grenada.....	14,112
Montgomery.....	16,535
Pontotoc.....	18,274
Webster.....	13,619
Yalobusha.....	19,741
Total.....	199,650

FIFTH DISTRICT.

Clarke.....	17,741
Jasper.....	15,394
Kemper.....	20,492
Lauderdale.....	38,150
Leake.....	17,360
Neshoba.....	12,726
Newton.....	19,708
Scott.....	14,317
Smith.....	13,055
Winston.....	14,124
Total.....	183,066

SIXTH DISTRICT.

Covington.....	13,079
Greene.....	6,795
Hancock.....	14,886
Harrison.....	21,002



Jackson.....	16,513
Jones.....	17,846
Lawrence.....	15,103
Marion.....	13,501
Pearl River.....	6,697
Perry.....	14,682
Simpson.....	12,808
Wayne.....	12,539
Total.....	162,443

SEVENTH DISTRICT.

Adams.....	30,111
Claiborne.....	20,787
Copiah.....	34,395
Franklin.....	13,678
Jefferson.....	21,229
Lincoln.....	21,952
Pike.....	27,545
Total.....	211,458

EIGHTH DISTRICT.

Hinds.....	52,577
Madison.....	32,483
Rankin.....	26,055
Warren.....	40,912
Yazoo.....	43,948
Total.....	190,885

From the above it will be seen that Hinds has the largest population of any of the counties, and that the Third has the largest population of any of the Districts.

A TEXAS WONDER. Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON,
Pastor Baptist Church, Ripley, Tenn.

Your Home Is Not Complete



Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We handle the Knabe, Kimball, Steiff, Ames, Blasius, Regent, Albright, United, Hinge and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and

the market for anything in our line, just drop us a postal card or your catalogues with prices and terms. Mail orders will receive prompt attention.

Patton & White,

318 EAST CAPITOL STREET

JACKSON, MISS.

Mississippi College.

The only Educational Institution owned and managed by the Baptist State Convention.

First Session opened in 1827—Last Session opened Sept. 12, 1901!

288 STUDENTS LAST SESSION! NINE PROFESSORS!

Extensive Courses

—IN—

Chemistry, Mathematics, Philosophy, English, Latin, Greek, History.

Splendid Chemical Laboratory.

Prices Low:

\$100.00 Carried one Excellent Student through last Session.

\$175.00 is the Maximum Necessary Expense.

\$150.00 will give Reasonable Comforts.

Governors, State Superintendents, Congressmen, Judges, Men of Prominence in Law, Education, Medicine, Business, The Pulpit and Foreign Mission Work, have received their education here.

Do you wish to be a Lawyer? A Statesman? Take your Literary Course here and your Law Course at Oxford, and get two great institutions behind you.

Send for Catalogue.

W. T. Lowrey, Pres.,

CLINTON, HINDS COUNTY, MISSISSIPPI.

==ATTENTION==

DOES YOUR BUSINESS JUSTIFY THE USE OF A WRITING MACHINE?

The Chicago Typewriter

Is a Necessity if Once Used.

The price will enable anybody in need of a machine to purchase. Price \$35.00.

Write to A. J. HARRIS, Agent. Jackson, Miss.

THE B. Y. P. U.

W. P. PRICE, EDITOR.

The Shans and Minor Tribes in Burmah.

What particular phase of this work have we this month? The hill peoples.

Geographically what? The border of the country on three sides, east, north and west.

What races in the east? Shans, Paloungs, Tunginglers.

On the north? Kochins.

West? Chins.

Whence came these peoples? From the mountains northwest.

What worship is common to all the hill tribes of Burmah? Nat, or demon worship.

What does the word Nat mean? It is thought to be Sanskrit and means master or lord.

Are there supposed to be many of these Nat or lords? Yes; the springs, rivers, hills, mountains, moon and sun are thought to be inhabited by them.

Who are the Shan people? Both by blood and language they are related to the Chinese.

Where did they formerly live? About 3,000 years ago they lived in Northwestern China.

Are they widely diffused now? Very; it is thought more than a million of the population of Burmah are Shans.

Where do these people live? Mostly in villages.

What occupation do they follow? Farming and gardening.

Professionally what religionist are they? Buddha.

How came our missionaries to become interested in the Shans? By seeing great caravans every dry season, who had come down from their distant homes to trade at Toungoo, Rangoon or Moulemein.

Who else became interested in them about this time? An English official.

What did he do? Offered help if our missionaries would begin a mission among them.

Was the mission begun? It was, at Salaya, our first mission station in Assam.

When was this? 1836.

Were the trials of these early missionaries very great? Said to be beyond words.

When was the first mission opened to the Shans in Burmah? In 1860.

Who were the missionaries? Dr. Bixby and wife.

Where did they open the mission? At Toungoo.

When and where did Dr. and Mrs. Cushing open another station? In 1876, at Phamo.

What have we there now? A flourishing native school.

When was a Shan and English dictionary printed? 1881.

When was the Shan New Testament published? 1882.

When was the Old Testament completed? In 1885.

When did the tyranny of the Burman Kings end forever? In 1885.

Where is their last representation now? In Exile on the West Coast of India.

What became of the Shan States? They are now tributary to the British and peace and progress are the order of the day.

What followed this providence? Three new stations were opened.

Well, since so much persecution and so many hardships have been removed, how does the work prosper? At all of the stations the work is being greatly blessed.

This article is long enough now and one-third of the ground has been covered. Equally as interesting articles, as the above, may be found in The Baptist Union on the Rachins and Chins.

R. L. BUNYARD.

Como, Miss.

Providence.

The Twelfth International B. Y. P. U. Convention will be held in Providence, R. I., July 10th-13th. All railroads have granted a rate of one fare plus \$1.00 for the round trip. The official route for the Mississippi delegation has not yet been decided on, but all may rest assured that the most desirable route will be selected, and every effort will be put forth for the enjoyment of all who desire to take advantage of this opportunity to visit Washington, Philadelphia, New York City, Providence, Boston and other places of interest in New England. Special hotel rates are being arranged for all along the line.

Let all who wish more definite information concerning this trip, apply to me at once, and I will take pleasure in furnishing same.

Fraternally,

ARTHUR FLAKE.

Transportation Leader for Miss.

The Object of the B. Y. P. U.

The object of the B. Y. P. U. is essentially that of training. It is not a money raising institution, a missionary society, or a

prayer meeting.

Its money giving is not to be

Jackson, Miss., May 10, 1902.

as a B. Y. P. U., but as individuals through their church as a church. The pursuit of its studies will, beyond the question of a doubt, make its members more liberal as church members, more willing to aid in church work, and to be ever ready to join hands with their pastor in any undertaking he may launch in the interests of the church.

And their liberality will always be felt through the church channels proper. When a Union gets interested in itself, its members, and its welfare and future, then they become interested in their church as a whole. This has always proven true. There is nothing more pleasing to a pastor than to be among a good live Union, when they are at work and are crying for more to do. They should always welcome him, and ask for his views and suggestions, for his help is needed. Do you not feel much encouraged when your pastor smiles his approval upon your work? Labor with him and help him and thereby help yourself greatly. The best sign I know of a good church worker is one that stands by his pastor. Now let us interpret the meaning of the four letters that give us our name: "B. Y. P. U.," "Be Your Pastor's Undertaker;" that is something like it, but it does not imply the whole thing; "Back Your Pastor Up," that is the whole thing, in a nutshell. To back your pastor up is to be on the right side with him and hold his hands up. When your pastor is what he should be, why you don't take any chances on an agreement like that, for if you help him he will certainly help you. Now some churches claim that they can't have a Union because "old Brother Smith," who has lived a consistent member of our church for forty years, and a deacon of the church, the financial pillar of the church, etc., objects to it. It is better to be a live man in a dead community, than a dead man in a live community, so get out if your intentions are those of holding back the energetic and enthusiastic who are going forward. In my opinion, a man that condemns a B. Y. P. U., preacher, deacon, or whosoever he may be, "does not know a good thing when he sees it."

Let us Back Our Pastor Up and then we won't be afraid of our colors. We won't be merely a social gathering with our sign out "B. Y. P. U.," but we will be the "Simon Pure Article."

Truly yours,

"JUNIOR,"

Jackson, Miss., May 10, 1902.

But the great stimulus that spurs to life, And crowds to generous development Each chastened power and passion of the soul,

Is the temptation of the soul to sin, Resisted, and re-conquered, evermore.

J. G. HOLLAND.

"Ah, neighbor," said one farmer, dolefully, to another, "how unfortunate you and I have been! I've done nothing but fret ever since our potatoes were destroyed by that untimely frost. But how's this?" he asked in amazement,—"you seem to have a fine, healthy crop coming up now."

"Why, yes," was the reply, "I planted those directly after I found the first crop was destroyed."

"What! and they're coming up already?"

"Yes, while you were fretting, I was working. I put off my fretting till I'd mended the loss."

"Why, then, you've no need to fret at all."

"True, and that's the very reason why I don't!"

\$500 Reward

For any case of rheumatism which cannot be cured with Dr. Drummond's Lightning Remedies, internal and external, relieves at once, cure guaranteed. Restores stiff joints, drawn cords, and hardened muscles. If your druggist has not got it do not take anything else. Send description of your case, take the agency and secure treatment free. Drummond Medicine Co., 84 Nassau St., N. Y.

Annual Meeting The First Church of Christ Scientists,

BOSTON, MASS., JUNE 15-18, 1902.

For the above occasion, the Southern Railway will sell tickets from all points on its line to Boston, Mass., and return at the low rate of one fare plus \$1.00 for the round trip; tickets on sale June 11th, 12th and 13th, with final limit June 27th, 1902.

For further information call on any Agent of the Southern Railway, or write C. E. JACKSON,

Traveling Passenger Agent, Morris Hotel Building, Birmingham, Ala.

Southern Students Conference Y. M. C. A.,

June 14-23, 1902

Annual Conference of Y. W. C. A.,

June 13-23, 1902

Asheville, North Carolina.

For the above occasions the Queen & Crescent Route will sell round trip tickets from points east of the Mississippi River on June 13th and 14th, and from points west of the Mississippi River on June 12th to 13th, with final limit June 25th, 1902. This offers to the public an excellent opportunity to visit Asheville at a low cost.

Brethren and Sisters, send \$1, and I will send \$10 worth of gold rings to be worn and introduced. State size of rings you wear.

J. W. ROBERTS,

Pope, Tenn.

Deaths.

Mrs. Emma Hall.

Mrs. Emma Hall was born May 17, 1867; united with the Springfield Baptist Church July 1883; was married to H. P. Hall, May 15, 1887; died April 27, 1902. Sister Hall was one of our best members at Springfield Church. Faithful in every department of work. She leaves father, mother, five brothers, seven sisters, husband and seven children to mourn her loss. Among the brothers are Elders M. R. and W. R. Cooper. May the Lord's blessings abide with Brother Hall and children.

T. J. MILEY.

E. C. Eason.

On May 18, 1902, God called our dear Brother E. C. Eason, to the full enjoyment of his citizenship in Heaven. He was born in Sulphur county, Alabama, March 12, 1831. So he lived but little past his three score years and ten. He moved to Hattiesburg, Miss., some twenty years ago, and was, I believe, in the organization of the Baptist church here. His life and conversation were a blessing to his church and community. He was more than a consistent church member—he was a good one. On his dying bed, when it was hard for him to talk, he assured me that it was well with his soul. He was a good father and husband and neighbor. He leaves a wife and two children to mourn his loss.

"Blessed are the dead that die in the Lord."

HIS PASTOR.

Miss Ellen Young.

Sunday morning, the 11th of May, about 9:45 o'clock, Miss Ellen Young breathed her last. She had been a sufferer for several years, but not until about eight or ten months ago did she give way to the malady and become helpless.

In talking about her trouble she expressed a desire to get well if it was the Lord's will. If not she was willing and anxious to answer to His call. In all her suffering she was found not to complain.

She joined the church at Hays Creek, Montgomery county, at the age of about 26, lived a consistent Christian, firm in the faith and zealous for good works, always ready to respond liberally to every noble cause. While able to read, her Bible was her constant companion. In it she found words to comfort and strength to sustain in her declining days. Faithful was she to her Lord, church, pastor, and was not known to neglect the needy nor the suffering.

As a daughter she was obedient, as a sister affectionate and as a Christian, consecrated and submissive to the divine will. Her death was a complete triumph of the Christian faith. She left messages to relatives and friends and said "I have seen my Lord and must go."

Her remains were laid away in the cemetery to remain until the King shall come and call for His own. She leaves a mother, one brother and three sisters to sorrow, but not as over one without hope. Her faith was strong when in health but reached its perfection in patient suffering and trying hours of death. Thou hast suffered much and long, dear one,

But at last thy Lord called and thou hast gone.

Farewell till we meet on the other shore.

A FRIEND.

Camilla Campbell.

On Thursday morning, April 24, 1902, Camilla, the sweet little daughter of Brother and Sister J. H. Campbell, breathed her last and her immortal spirit returned unto God who gave it. The day following a large number of sympathizing friends gathered at the home of Brother Campbell, when the pastor spoke some words of consolation to the bereaved, commending them to God who alone can give comfort in such an hour. Reference was also made to the words of Jesus: "Yea, maid is not dead, but sleepeth."

Camilla was all that fond parents could ask of a child; cheerful, ambitious, obedient and affectionate. Though a little child, no other study interested her more than the Scriptures. She understood the plan of salvation, and had accepted Jesus as her Savior. Had expressed a desire to join the church and if she had lived would have done so at an early day. A most remarkable and Christ-like trait in her young character was her pity for unfortunate children, and her never tiring efforts to comfort them.

God gave this little lamb to these parents October 6th, 1891, for their care and comfort, and after a few brief years, the good Shepherd comes to take her to Himself in glory, leaving the younger, a dear little lonely sister, to nestle in the arms of mother and father.

At the conclusion of the services in the home, with sad hearts we repaired to Magnolia cemetery where her little body was laid to rest, awaiting the resurrection morning. Then loving hands brought forth rare and beautiful flowers until the little mound was literally covered—leaving her body resting beneath a bed of roses.

"Sleep on in thy beauty Thou sweet angel child, By sorrow unblighted By sin undefiled, Like the dove to the ark Thou hast flown to thy rest, From the wild sea of strife To the home of the blest."

G. C. JOHNSON.

Married.

Sigler-Stephenson.

In the Morton Baptist church, at Morton, Miss., Mr. Paul Sigler to Miss Carrie Stephenson, at eight o'clock p. m., May 15th, 1902, the writer officiating.

J. L. LOW.

Meridian, Miss.

How Firm a Foundation! Amazing Grace! Come, Holy Spirit. Come, Thou Fount. Did Christ O'er Sinners Weep? Must Jesus Bear the Cross? I Would Not Live Always, How Tedious and Tasteless the Hours. Come, Ye Sinners. The Old Church Yard. Come, Humble Sinner. Am I a Soldier of the Cross. There Is a Fountain Filled With Blood. Show Pity, Lord. I Am Dwelling on the Mountain. The White Pilgrim. Come We That Love the Lord. On Christ the Solid Rock. He Leadeth Me. On Jordan's Stormy Banks. Alas, and Did My Saviour Bleed! Old Time Religion. Shall We Gather at the River? Oh, Think of the Home Over There! Asleep in Jesus.

Thus in these two columns, you have only a few of the many old and new songs to be found in the book. One thousand eight hundred copies were sold at The Southern Baptist Convention in four days, where the book was used to the satisfaction of all. If your church or Sunday School is contemplating purchasing new books, send 25 cents and you will get a sample copy, which can be returned and money refunded if the book is not satisfactory.

Board binding 35 cts. each; 25 cts. 50 or more.

Muslin " 25 cts. " ; 18 cts. 50 "

Manilla " 20 cts. " ; 15 cts. 50 "

LEE & CATES,

7,921 St. Charles Ave., New Orleans, La.

1,008 First Ave., Louisville, Ky.

419 Elm St., Cincinnati, Ohio.

Mention THE BAPTIST.

C. S. CLARKE, General Manager, St. Louis.

C. M. SHEPARD, JNO. M. BEALL, Gen'l Pass Agent, A. G. P. Agent, Mobile, St. Louis.

ST. LOUIS UNION STATION

MOBILE

ST. LOUIS

MOBILE

ST. LOUIS

MOBILE

ST. LOUIS

MOBILE

ST. LOUIS

MOBILE

ST. LOUIS

MOBILE

ST. LOUIS

MOBILE

PATTON & WHITE

Are the Largest Dealers in Pianos and Organs in the State.

THEY SELL THE FOLLOWING CELEBRATED

PIANOS and ORGANS

KNABE, KIMBALL, HOBART M. CABLE, SCHUBERT, CABLE, CONOVER, KINGSBURY, and others.

KIMBALL, Reed and Pipe, CHICAGO COTTAGE, BURDETT, VOCALION Church Organs, than which there are none better.

Write them for Catalogues with Prices and Terms.

318 E. CAPITOL ST., JACKSON, MISS.

FRISCO SYSTEM

\$11.50

MEMPHIS TO EUREKA SPRINGS, ARKANSAS, AND RETURN.

COOL NIGHTS. PLEASANT DAYS.

ELEGANT WATER. MOUNTAIN SCENERY.

For full information, write

J. N. CORNATZAR, Div. Pass. Agent, Memphis, Tenn.

LASTING HYMNS. Look at Some of the Songs.

OLD.

How Firm a Foundation! Amazing Grace! Come, Holy Spirit. Come, Thou Fount. Did Christ O'er Sinners Weep? Must Jesus Bear the Cross? I Would Not Live Always, How Tedious and Tasteless the Hours. Come, Ye Sinners. The Old Church Yard. Come, Humble Sinner. Am I a Soldier of the Cross. There Is a Fountain Filled With Blood. Show Pity, Lord. I Am Dwelling on the Mountain. The White Pilgrim. Come We That Love the Lord. On Christ the Solid Rock. He Leadeth Me. On Jordan's Stormy Banks. Alas, and Did My Saviour Bleed! Old Time Religion. Shall We Gather at the River? Oh, Think of the Home Over There! Asleep in Jesus.

NEW.

Heaven Will be the Best of All, Send the Light. My Saviour, First of All, I'll Go Where You Want Me to Go. Standing on the Promises. Never Alone. Sunshine in My Soul. We'll Never Say Good by, Tell Mother I'll Be There. The Unclouded Day. Will There Be Any Stars? When the Roll Is Called up Yonder. Life's Railway to Heaven. When the Saints Are Marching In. Will the Gates of Heaven be Opened to Me? I Shall Be No Stranger There. The Haven of Rest. Diamonds in the Rough. Beautiful Beckoning Hands. The Great Judgment Morning. More About Jesus. The Comforter Has Come. Leaning on the Everlasting Arms. Wonderful Peace. Some Day, Some Time.

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Little Things.

See the penny as it travels.
Giving joy on every hand.
See the dollar lying idly.
Waiting for some great command.
Would you rather, if you could,
Be the penny doing good,
Or the dollar lying still with smile so
bland?
If the penny keeps on giving,
Doing good from day to day,
If the dollar keeps on waiting
For a larger need to pay,
Don't you think the penny brightens,
While of course the dollar tightens,
In the hand of him who holds it hid
away?

—The Inglenook.

A Letter From Woman's
Central Committee.

The meeting of State Convention is rapidly approaching. But the intervening weeks must be busy ones with our Baptist women if we assemble with credit to ourselves. Nothing can add more pleasure to our meeting than for our secretary, Dr. A. V. Rowe, to report all liabilities of the State Board discharged.

The energies of all our people must now be focused. I desire especially to call the attention and interest of our women's societies to this important work. I am informed that the Board is now laboring under the embarrassment of a deficit. This means that our missionaries are going unpaid. They have faithfully labored. Their salaries are small at best, but when these small amounts are not promptly paid, it is more than a hardship, it is an injustice to them and a reflection upon our people. The women are a powerful factor in our churches and denominational work. All that is needed in the emergency upon our Secretary and Board is for us to resolve that the deficit shall be provided by the meeting of the Convention. Let us nerve ourselves against a meeting of our interest induced by the approaching heat, and in the name of God and for love of the Master, by united effort, let us see that our Board shall not owe one dollar when we get to Water Valley. It will require a personal sacrifice, of course. We must pray and work and give and get others to give. If our societies will make one more rally, if they will take the lead in this work, where leader-

ship is lacking, if they will strengthen the leadership already installed, whether in the person of the pastor or mission committees, success is as sure as the promises of God. Let every other consideration be displaced from our hearts until all the Board's indebtedness has been liquidated. It can be, it ought to be, by the help of God let us determine that it shall be. The consummation of such a purpose will remove the injustice and inconvenience to which lack of payment subjects our missionaries, it will relieve our Secretary and Board, it will bring a blessing to our hearts and please our blessed Master. It will inspire our Convention with an enthusiasm and a confidence in the success of our work in the State, and open the way for enlargement in our mission operations. Women of Mississippi: the issue is upon us, the need is pressing, let us not falter. The Lord expects every woman to do her duty.

MRS. W. R. WOODS.

OLD DR. DRUMMOND.

After years of patient study and experience, has given the world a preparation which is an absolute and permanent cure for every form of rheumatism. The price is \$5, but it is two large bottles, enough for a month's treatment, and will relieve the worst case from the first dose. Sent by express upon receipt of price, by Drummond Medicine Co., New York, with full particulars and testimonials of wonderful cure.

\$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by Fulgham & Co., druggists. Mail orders promptly filled.

Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulgham & Co., druggists. Price \$1. Mail orders promptly filled.

NO MONEY TO LOSE
WEAR RED SEAL SHOES

Bred to the Standard, also for Health, Vigor and Egg Production. Four yards, plenty of exercise, proper food and chicks have unlimited range.

BARRED ROCKS

Courteous treatment, prompt attention to orders and good value for your money is MY MOTTO.

EGGS \$1.50 Per Setting.

W. R. TATE, - Goodman, Miss.

MOZLEY'S
LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, heart failure and nervous prostration.
For fever, chills, debility and kidney diseases take Lemon Elixir.
For natural and thorough organic regulation, take Lemon Elixir.
50 cents and \$1.00 a bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

GRATITUDE.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

MRS. ETTA W. JONES.

Parkersburg, West Virginia

Bible Day in the
Sunday Schools

The second Sunday in June is the time for the collection in the Sunday Schools for the Bible work of the SOUTHERN BAPTIST CONVENTION. Programs, with mite boxes and other literature, can be secured free. Samples free.

THE BAPTIST SUNDAY SCHOOL BOARD
Nashville, Tenn.

J. M. FROST, Cor. Sec'y.

Home-Seekers'
EXCURSION to

Oklahoma, Indian Territory and Texas
via The CHOCTAW ROUTE at

ONE FARE PLUS \$2 FOR THE ROUND TRIP.

Tickets on sale the 1st and 3rd Tuesdays in each month. Information and literature furnished upon application to

FRANK H. GRIFFITH, Trav. Pass. Agent,
Memphis, Tenn.

EXCURSIONS
To The West.

The IRON MOUNTAIN ROUTE will sell round trip tickets to points in Arkansas, all points in Texas, Oklahoma and Indian Territory, at one fare plus \$2.00 for the round trip. Tickets will be on sale June 3, 17, July 1, 15, August 5, 19, September 2, 16, and October 7 and 21. Tickets will admit of stop-overs at pleasure on the going trip, 15 days, and be good three weeks to return.

The Iron Mountain has free reclining chair cars through to Texas without charge.

For rates and other information, address:
H. D. WILSON, ELLIS FARNSWORTH,
P. & T. A., T. P. A.,
314 Main St., Memphis, Tenn.

DR. J. W. KEY,
DENTIST.

Rooms over Western Union Telegraph Office.

QUEEN & CRESCENT.

When traveling, do not overlook the superb service of the Queen & Crescent Route. Solid Vestibule Trains. Elegant wide vestibule sleeping cars and day coaches. Dining cars to all Eastern points; also dining cars between Vicksburg and Shreveport. Parlor cars between Meridian and Shreveport on local trains. Through sleeping car service to Washington, New York, Philadelphia, Baltimore and Cincinnati via Chattanooga. For further information apply to nearest Q. & C. ticket agent, or address,

R. W. BOYDS, T. P. A.,
Meridian, Miss.
GEO. H. SMITH, G. F. A.,
New Orleans, La.
R. J. ANDERSON, A. G. P. A.,
New Orleans, La.

Central Bureau of Education,
PARIS, KY.

Miss Kate Edgar, Prop. and Manager. Efficient and prompt service given in securing the best teachers for places suitable in schools, families, colleges and universities. Send for circulars.

TEMPERANCE.

BY W. H. PATTON.

An Expression.

I with others want to express my surprise and disappointment over the recent adverse decision of the most momentous question of our State. I was more than surprised, I was grieved to see some names enrolled on the "against" list. They betrayed not only the trust of those who elected them, but the loving trust of their families, and put such a blot upon their escutcheon that time will hardly erase. Very many of us waited with almost bated breath for the announcement of the new law, and when it came, what a revelation! We find that men of noble sires and grandmothers had lobbied with whisky men and compromised with them in voting against State prohibition.

What a compromise! This agreement was made by shaking hands over a chasm. What do we hear from this chasm and what do we see in it? Listen! We hear the shrieks of maniacs, the groans of the dying, and the wails of the lost, crying piteously, "lost! lost! lost forever!!! all for a misguided thirst! Oh! this unquenchable, unsatiable thirst! It consumes me." We hear the cries of hungry, neglected children, the agonizing pleadings of weary wives and mothers, and the sobs and sighs of gray-haired fathers, all emanating from dram-shops.

Now what do we see in this chasm? Bloated forms that were once the pride and joy of a once happy home. We see hearts all torn and bleeding. We see deserted wives, desolate homes, devastation and ruin worse than that of a tornado. All of these things were conceded when the compromise was made, and woe to those who made it.

There was another revelation, a shocking one. A man who is called an ambassador of Christ and vested with the power of a bishop, showed that he was in the array of opposers to State prohibition. It is the custom of preachers composing the organization to which this bishop belongs, to close their prayers with a certain prayer of divine authority, and in this prayer there is a petition, "lead us not into temptation, but deliver us from evil. How can he conscientiously pray this when his acts encourage one of the greatest evils of the land. But if we as

Christians earnestly and faithfully pray that this evil may be wiped out, it will be done just as sure as God reigns and rules. Because He tells us that whatsoever we ask in His name, nothing doubting, nothing wavering, it shall be done.

HATTIE TAYLOR.

Why Prohibition Lost.

A Mississippi Legislator Sheds Light on the Recent Struggle in That State.

Iuka, Miss., May 10.—(Special Correspondence).—At a missionary meeting held by the local W. C. T. U. in the Methodist Episcopal Church in this place recently, the Hon. J. A. E. Pyle, member of the State legislature, gave an interesting address. The ladies had asked Mr. Pyle to explain why the bill for State Prohibition failed before the last legislature. This Mr. Pyle proceeded to do in a very straightforward way. He made a strong argument for State Prohibition in place of local option. He was strong in his commendation of Miss Kearney's work and said that her facts and logic were simply irresistible. He also complimented the ladies of Iuka for the work they had done for the temperance reformation, and the enactment of prohibition laws, saying that while he was a member of the legislature he felt that he represented them as much as he did the voters in his county.

Mr. Pyle is himself a member of the Methodist church, and though speaking in a church of that denomination, he did not fail to point out that he considered Bishop Galloway and the North Mississippi Methodist Episcopal Conference to be on the wrong side of this question. Mr. Pyle said that he was very glad to get resolutions from various bodies and organizations urging him to work for the passage of the State Prohibition bill, but that he was very sorry that none of these resolutions had come to him from the Sunday Schools of the Methodist Episcopal Church in the North Mississippi Conference. He made his points so strong along this line that the pastor of the church occupied about thirty minutes at the close of the meeting explaining the position of the North Mississippi Conference on this question of State Prohibition, but his explanation was not very satisfactory to those who knew the facts in the case. The truth of the matter is there was nothing really to explain.

Mr. Pyle stated the facts as The New Voice man saw them and wrote them when he was in Jackson, and he deserves great credit for being bold enough to place the blame where it justly belongs.

Such speeches will create comment and thought about State Prohibition, and other members of the legislature should tell their people at home the facts in the case as accurately as Mr. Pyle told us. It will then become the duty of all advocates of temperance to see that those who are for prohibition and true to themselves and incapable of being overturned by the opinions of bishops or whole conferences are elected to the next legislature.—New Voice.

This layman Methodist legislator has done more than the ministry in Methodist church can afford to do.

They want promotion, and while a good number added to the church roll and the assessments all paid is a good lever, yet they cannot afford to "speak out in meeting" as this brother has done. The Bishop and Presiding Elders have the power to send them anywhere they choose. Bishop Galloway and the North Mississippi Conference defeated State Prohibition, but Senator George was either on the side of the saloon or a tool of the Bishop. He was chairman of the report on temperance in the North Mississippi Conference that wrote the report on temperance that was so adroitly written, and also chairman of the Senate temperance committee, and much of the responsibility of the defeat of State Prohibition rests on his shoulders. He is an ambitious politician, and the whisky men among his constituents should give him their support. He gave them his influence and vote for the perpetuation of the liquor traffic in Mississippi.

STATE OF OHIO, CITY OF TOLEDO,
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.
Hall's Family Pills are the best.

OLIVER OTTENS BELLS
OVERSEER, MORE SUB-
STANTIAL, LOWER PRICES
THAN ANY OTHER BELLS
MADE IN THE U. S.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

PARTIAL LIST OF OUR BOOKS.

Relation of Baptism to Salvation...	\$ 10
Ch. Manual, Pendleton or Hiscox...	40
Paradise Lost, Milton...	25
Paradise Regained, Milton...	25
Kept for the Master's Use, Havergal	30
Present Tenses, F. B. Meyer...	30
Future Tenses, F. B. Meyer...	30
Baptist Annals, Dr. Z. T. Leavell...	50
The Modern Dance, T. J. Bailey...	05
Baptist Why and Why Not...	1 25
Christian Doctrines, Dr. Pendleton	1 50
Bible Dictionary, Dr. Smith...	1 50
Cruden's Concordance...	1 25
From Error's Chains, Dr. Foster...	1 00
Life of Jesus, 2 vols., Edersheim...	2 50
Character Sketches, Dr. Lofton...	2 50
Life of Broadus, by Robertson...	1 50
Memoirs of Boyce, Dr. Broadus...	1 75
The Young Professor, by Hatcher...	1 25
Life and Works of Spurgeon...	1 50
Life of D. L. Moody...	2 50
The King of Glory...	1 00
Commentary on Romans, Stiller...	1 25
Commentary on Acts, Stiller...	1 00
Notes on New Test., Dr. Pendleton	1 00
Com. on Gospels, Clark, 4 vols...	5 00
Matthew Henry's Com., 3 vols...	6 00
Matthew Henry's Com., 6 vols...	7 25
American Commentary, by Baptists...	16 00
Ch. Dismissal Letters, per dozen...	20
Ordination Certificates, each...	10
Baptist Hymnals, words, each, 30 to 50c	
Baptist Hymnals, notes, each, \$1 to 1 25	
The Preacher in Life and Literature...	05
Close Communion, Dr. Christian...	1 00
Immersion, Dr. J. T. Christian...	1 00
Baptist Year Book...	30
Life of Christ, Stalker...	60
Immersion Essential, Broadus...	10
Bible Catechism, Broadus...	05
Questions as to Bible Teaching...	05
Duties of Baptists, Broadus...	05
Boyce's Theology, Revised...	2 50
Systematic Theology, Hovey...	2 50
Systematic Theology, Strong...	5 00
Side By Side, Mrs. E. Y. Mullins...	50
Ben Hur, Gen. Lew Wallace...	1 50
New Directory, Hiscox...	1 50
The Deaconship, Howell...	40
Apostolic Ch. Polity, Williams...	05
Southern Baptist Pulpit, Love...	75
The Little Baptist, Martin...	75
Ten Nights in a Barroom...	25
Drummond's Addresses...	25
Church Roll and Record...	1 50
Black Rock, Conner...	50
All of Grace, Paper...	15
Blood of Jesus, Paper...	10
Inspiration of Scriptures, Manly...	1 25
Life of Paul, Stalker...	60
History of the Baptists, Ford...	50
Lessons on Morals...	75
Lessons on Manners...	75
Mrs. Wiggs of the Cabbage Patch...	1 00
The Leopard's Spots, Dixon...	1 50
An Upward Look, Mrs. Mullins...	30
Common Errors in Writing...	50
Bad English...	30
How to Punctuate...	25
Likes and Opposites...	50
Character Building...	1 00
Prep. and Del. of Sermons, Broadus	1 75
Harmony of the Gospels, Broadus	1 50
Lectures on Preaching, Broadus...	1 50
Sermons and Addresses, Broadus...	1 50
Jesus of Nazareth, Broadus...	75
Humiliation of Christ, Bruce...	2 50
Training of the Twelve, Bruce...	2 50
Preacher and His Model, Stalker...	1 50
Imago Christi, Stalker...	1 50
Manual of Preaching, Fisk...	1 50
The Church's Foundation, Nicoll...	1 25
Religious Lib'y in Virginia, James...	1 25
Theodosia Ernest...	1 00
Grace Truman, Mrs. Ford...	1 00
Fox's Book of Martyrs...	50
Americanization of the World...	1 25
Epic of Saul...	1 50
Haze Gray...	1 25
Missions S. B. Convention...	1 25
The Pastor and S. School...	75
Ministry of S. School...	1 15
The Church...	1 00
The Pastor...	1 00
Gospel Hymns, (All editions.	
Write us just which edition you	
wish and we will give prices.)	
New Testament, Greek Interlinear,	
at different prices...	\$2 to 5 00

We have Bibles and Testaments of all descriptions and prices. Write us just what you want, and we will supply your needs. If we have not the book you wish, we can get it in a few days, and will take pleasure in doing so.

These prices include postage prepaid.

THE BAPTIST, JACKSON, MISS.

Personal.

—In the recent death of Bret Harte this country loses one of its great humorists.

—Sir Julian Pauncefote, ambassador of Great Britain to the United States since 1893, died last week in Washington.

—The next General Assembly South will meet in Lexington, Va., while that of the North will meet in Los Angeles, Cal.

—The announcement of Hillman College commencement reached us too late for insertion in last week's issue. The exercises will be over before this is in print.

—Rev. H. P. Hunt, the popular pastor at Kosciusco, will be absent from the State for two or three months. His correspondents will address him at San Angelo, Texas.

—A fine oil gusher at Jennings, Louisiana, broadens the field of oil speculation and operation almost boundlessly. Surely nothing ought to be cheaper than oil in a little while.

—Jackson College has just closed its most successful year's work. The next session will open in the rented quarters in October. The work is expected to move right along with increasing interest.

—Rev. J. L. Lowen, en route from Utica to his home in Laurel, worshiped with the Second Church folks Sunday night. He thinks he has the finest work in Mississippi, and we are not called upon to dispute it.

—Rev. W. G. Curry, of Livingston, Ala., and formerly pastor at Aberdeen, favored the Aberdeen saints on the third Lord's Day with two helpful sermons. Bro. A. J. Brown writes that the church is still without a pastor.

—There are just 164 Baptist churches in Kentucky—such was the felicitous remark of Secretary Burrows to the Southern Baptist Convention, just as Dr. Whitsitt was taking his seat on the platform to Dr. Burrows' back. Everybody smiled.

—Capt. C. W. Bonaparte, the dashing young captain of the "Crack 20" of Mississippi College Cadets, won first honors and has also been elected to a chair in the Harmony Baptist Institute, Lena, Miss. He is a noble young man and we predict great things for him in the future.

—Mr. Secretary Jones, in a great speech in Birmingham Sunday night, said that he would give one thousand dollars never to hear that old adage, "we are a united people," again for the reason that we have been so for the last thirty-five years. Good for Mr. Shaw, and may his tribe rapidly increase.

—The new Hattiesburg bishop last Sunday night preached the missionary sermon before Mississippi and Hillman Colleges. He had a fine church, and comes as near being dead ever heels in love with his flock as any pastor whom it has been our good pleasure to meet. Of course they get along well—such a people and such a pastor.

Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-two applicants for bookkeepers and stenographers, but they could not supply; salary from \$40.00 to \$75.00 per month. Recently twenty-one of their students secured good positions in ten days.

—Dr. Cranfill thinks that the Southern Baptist Convention ought not to meet in such out-of-the-way places as Savannah, Ga. Dr. Gambrell proposes to go with the Standard editor and show him the way, for fear he might get lost in the effort to find his way to Savannah. If the Standard can't get anybody to show it the way, just let it read THE BAPTIST that week—it will be the next best thing to being present at the meetings.

A Statue to a Monkey.

The municipal council of the French town of Grenoble has recently voted a large sum of money for the purpose of erecting a bronze statue of the famous chimpanzee named Charlemagne, who not long since died there. For nine years the chimpanzee, which was brought to Grenoble by an African explorer, had enjoyed the freedom of the town, being privileged to enter practically every house and to help himself to anything he fancied in fruit and vegetable shops.

The chief reason of the town's great regard for the chimpanzee was that about five years ago he rescued a child from drowning in a well. Charlemagne had seen everything, and for him to swing himself over the top of the well was the work of a moment. Descending by the rope used for the buckets, he grasped the child, and quickly carried her back to her friends, climbing up by the rope.

Charlemagne increased his popularity by spending hours in the children's hospital of the town, playing in different wards and amusing the children, who were all very fond of him. In such respect was this chimpanzee held that when he died the inhabitants of the town followed his remains to the grave.—Standard.

Church Etiquette.

A lack of reverence is often observable in the conduct of people in the house of God. Loud conversation before and after service, and sometimes whispering even during the time of public worship is indulged in. This is accounted for in a measure by the fact that the church is often used for other purposes than those of worship, and when children have been allowed to romp and play in a place they find it difficult to realize the special sacredness of any exercise in that place. In most cases, however, the lack is more on the part of the adults than with the children. If parents whisper in public worship and sit upright with open eyes in prayer time, the children will be apt to learn the lesson of irreverence quickly. We may well

imitate the conduct of devoted Catholics in their house of worship, coupling with their outward forms the inner spirit of reverence, remembering that we are in the house sacred to the worship of God, and that we owe to the Divine one proper attitude of body and soul. "The Lord is in his holy temple; let all the earth keep silence before him."
—Christian Cynosure.

If a preacher is condemned for not speaking openly against the vices of the day, and charged with unworthy motives when he does, then the only alternative left him is to speak or remain silent, according to his own enlightened judgment, regardless of either favorable or adverse criticism.

FOR SALE—A Scholarship in a first-class Business College at reduced price—one-third off. Write THE BAPTIST, Jackson, Miss.

Notice, Trappers.

Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.

BAPTISMAL PANTS.

STANDARD QUALITY at
FACTORY PRICES.

Write to THE BAPTIST,
JACKSON, MISS.



A NEW FAST TRAIN

Between St. Louis and Kansas City and

OKLAHOMA CITY,
WICHITA,
DENISON,
SHERMAN,
DALLAS,
FORT WORTH

And principal points in Texas and the Southwest. This train is new throughout and is made up of the finest equipment, provided with electric lights and all other modern traveling conveniences. It runs via our now completed

Red River Division.

Every appliance known to modern car building and railroading has been employed in the make-up of this service, including

Café Observation Cars,

under the management of Fred. Harvey. Full information as to rates and all details of a trip via this new route will be cheerfully furnished, upon application, by any representative of the



Dr. H. H. HARRISON,

Practitioner in the City of Jackson.

Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street. Near the Edwards and Lawrence Hotels.

—OUR EDITIONS OF—

Matthew Henry's
Commentary

Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus, the illustrations and extensive foot notes—all of which are valuable and are not to be found in any other editions.

They are printed on good paper and are well bound in durable cloth.

3 volume edition only \$6.00
[Original price \$10.00]

6 volume edition only \$7.20
[Original price \$12.00]

Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and 'Henry's Commentary.'" Whitfield read it continuously through four times.

THE BAPTIST,
JACKSON, MISS.

...THE MODEL...

Church Roll and
Record.

This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. It is convenient in arrangement. Size: 8 1/2 x 11 1/2 inches, and contains

Rules of Order,
Church Covenant,
Confession of Faith,
Alphabetical Index for
Names and Addresses with
150 pages for Minutes.

Best paper; bound in cloth, with leather back and corners—a durable binding. It will last for years. We will send it, postage paid by us, for

Only \$1.50.

This price includes twelve blank Church Letters. It is published and for sale by the

THE BAPTIST,
JACKSON, . . MISS.

50 YEARS'
EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers. MUNN & Co., 361 Broadway, New York. Branch Office, 625 F St., Washington, D. C.